

PERSIAN MOONSHEE,

BY THE LATE

FRANCIS GLADWIN, ESQ.

ABRIDGED,

BY

WILLIAM CARMICHAEL SMYTH, ESQ. '

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My-amoz jooz ilm gur aqilee
Ki be ilm boodun boowud ghafilee.

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ADVERTISEMENT.

THE Persian Moonshee is a Book well known to Oriental Scholars. It was compiled upwards of twenty years ago for the use of the Students in the College of Fort William, and went through two Editions in India. In 1801, a reprint was made in London, which being now all disposed of, and no other edition having been announced to the Public, the present Editor considers he will render an essential service to Students of the Persian Language, in publishing such parts of the above work as he has already printed for the use of his own pupils. Should it meet with that encouragement which he humbly conceives it deserves, he may be induced to print the Pundnamu and the remaining parts. In the mean time, it is hoped, that the Grammar and Stories in their present form may prove a useful Manual; but such Gentlemen as wish to become proficient, and who can afford the expense of a work in two volumes folio, are strongly recommended to study the elaborate and scientific Grammar of Doctor Mathew Lumsden, the learned Persian and Arabic Professor in the College of Fort William.

The Editor has, for the reasons assigned in his

Preface to the Lutaifi Hindee, given a version in the Roman character of each Story on the page immediately opposite to the Persian text. To those who are of opinion that a *moderate* use of the Roman characters in teaching the Oriental Languages is desirable, the advantages of this plan will be self-evident ; and those who are of a contrary opinion, may consider the paper thus occupied as so many blank pages which have added but little either to the size or to the price of the book.

PART I.

PERSIAN GRAMMAR.

THE PERSIAN ALPHABET

IN THE NUSKH OR ARABIC CHARACTER.

Names.	FINALS.		MEDIALS.		INITIALS.		Power
	Uncon.	Connect.	Connect.	Connect.	Connect.	Connect.	
Ulif	ا	ا			*		a, u, i, oo.
Be	ب	ب	ب	ب	ب		b.
Pe	پ	پ	پ	پ	پ		p.
Te	ت	ت	ت	ت	ت		t.
Se	ث	ث	ث	ث	ث		s harsh.
Jeem	ج	ج	ج	ج	ج		j.
Che	چ	چ	چ	چ	چ		ch.
He	ح	ح	ح	ح	ح		h.
Khe	خ	خ	خ	خ	خ		kh, as ch in loch.
Dal	د	د					d.
Zal	ذ	ذ					z.
Re	ر	ر					r.
Ze	ز	ز					z.
Zhe	ژ	ژ					zh, as z in seizure.
Seen	س	س	س	س	س		s harsh.
Sheen	ش	ش	ش	ش	ش		sh.
Sad	ص	ص	ص	ص	ص		s harsh.
Zad	ض	ض	ض	ض	ض		z.
To	ط	ط	ط	ط	ط		t.
Zo	ظ	ظ	ظ	ظ	ظ		z.

* These seven letters و ز ژ ر ز ژ ا د never being connected with those which succeed them, have necessarily no initial nor medial connected form.

Uen	ع	ح	خ	ح	u, i, o, u, y.
Ghyn	غ	خ	خ	غ	gh.
Fe	ف	ف	ف	ف	f.
Qaf	ق	ق	ق	ق	q, a deep guttural
Kaf	ك	ك	ك	ك	k. [as in quoit.
Gaf	گ	گ	گ	گ	g hard.
Lam	ل	ل	ل	ل	l.
Meem	م	م	م	م	m.
Noon	ن	ن	ن	ن	n.
Waw	و	و			w, w, oo, oo, o, uo.
He	ه	ه	ه	ه	h.
Ya	ي	ي	ي	ي	y, ee, i, ue, e, as [in there. °

The thirty-two letters of the Persian Alphabet have been divided by their Grammarians into three classes: ist, **مسروري** Musrooree, which are fifteen in number, each of which may be expressed by two of their letters, **با** ba, **پا** pa, **تا** ta, **ثا** sa, **چا** cha, **حا** ha, **خا** kha, **را** ra, **زا** za, **ژا** zja, **طا** ta, **ظا** za, **فا** fa, **ها** ha, **یا** ya;—but, agreeably to the Persian mode of enunciation, a is softened in e; thus **بي** be, **تي** te, **ئي** se, &c. This kind of mollification is called **اماله** imalu. The 2d class, or **ملفوظي** Mulfoozee, cannot be expressed in Persian without three letters; thus, **الف** ulif, **جيم** jeem, **دال** dal, **زال** zal, **سين** seen, **شين** sheen, **صاد** sad, **ضاد** zad **عين** uen, **غبن** ghyn, **قاف** qaf, **كاف** kaf, **گاف** gaf, **لام** lam; of this class there are fourteen letters. 3d class, **مكتوبی** Muktoobee, whose initial and

final are the same, viz. **میم** meem, **نون** noon, **واو** waw. These three letters are also termed **مقلوب مستوي** Muqloob mustuvee, or parallel moulded.

The eight following letters **ث ح ص ض ط ظ ع ق** are adopted from the Arabic, and never enter into the composition of any word that is not derived from that language. Furdusoee throughout the Shahnamu has very rarely introduced words in which any of these eight letters occur.

The Persians again have four letters peculiar to themselves, never used in Arabic, viz. **پ چ ژ گ**.

All these letters of the Persian Alphabet are consonants, the same as in Arabic; and the former have adopted from the latter three characters for vowels, which they call

([ٓ]) **فتح** Fut^h, or **زبر** Zubur, sounding u.

([ٔ]) **کسر** Kus^r, or **زیر** Zer, i.

([ٕ]) **ضم** Zumm, or **پیش** Pesh, oo.

These Vowel Points are very seldom written in Persian books; and the omission will at first perplex the Learner, the sense of a word often depending on them; as in **گل** which with zer (gil) signifies clay, and with pesh (gool) signifies a rose.

The three orthographical signs commonly used, are Muddu, which placed over an initial Ulif **ا** gives it a broad sound, as **آن** An: 2, Humzu [ٓ] which supplies the place of **ی** ya in words ending in **ا** ha: i moockhtufee; and 3, Tushdeed, which shews a letter to be doubled, as **طره** ^ط Toorru, a lock of hair.

The great difficulty lies in pronouncing properly those letters that were originally Arabic, some of which are scarcely utterable with critical exactness, but from the mouth of a native Arab. Therefore, every Arabic word adopted by the Persians, if not pronounced with the utmost precision, will, to the ear of an Arab, have no signification at all, as the word اخذ *ukha*, which if properly sounded, signifies seizing ; but if the ذ is pronounced ; has no meaning whatever, or else the word will have a sense different from what it is intended to express, as صَلَّ *sull*, God send mercy upon him ! which if sounded سَلَّ *sull*, means drawing out, as a sword out of the scabbard : and, indeed, the generality are obliged to content themselves with making the distinction in writing only.

THE PARTS OF SPEECH.

The Persian Language, like the Arabic, has three parts of speech, the verb فعل *fiʔl*, the noun اسم *ism* ; and the particle حرف *hurf*, i. e. adverb, conjunct. prepos. and interject.

A verb is an action implying one of the three times or tenses, viz. past ماضي *mazee*, present حال *hal* ; or future مستقبل *moostuqbil*. And it is named after one of these tenses, thus :

گفت *gooft*, he spoke—فعل ماضي *fiʔl mazee*, or the past action.

میکويد *megoyud*, he speaketh—فعل حال *fiʔl hal*, or the present action.

خواهد گفت *khzrahud gooft*, he will speak—فعل مستقبل *fiʔl moostuqbil*, or the future action.

NOUNS.

1. Nouns, or names, are of two kinds ; substantive, which denote a substance or thing, اسب *usp* a horse, کتاب *kitab* a book, دوستي *dostee* friendship ; and adjective, which denote some quality of a substantive, as خوب *khoob* good, کلان *kilan* big.

2. Nouns in Persian have not different terminations to distinguish the genders, there being either distinct nouns for masculine and feminine ; thus, مرد *murdoom* a man, زن *zun* a woman ;

or the terms نر nur (a male) and ماده madu (a female), added or prefixed to nouns to ascertain their gender, as اسپ نر usp nur a stone-horse or gelding, اسپ ماده usp madu a mare, نر گاو nur ga'o, a bull or bullock, ماده گاو madu ga'o a cow. The feminine nouns adopted from the Arabic, are distinguished by their final letter ة.

3. There are two numbers ; singular, denoting one ; and plural, denoting more than one. All animals have the plural ان an ; as مردمان murdooman men, زنان zunan women, اسپان uspan horses. The plural of inanimates is ها ha ; as زر zur money, زرها zurha monies, کهر goohur a jewel, کهرها goohurha jewels.

4. The Persian substantive has but one variation of case, made by adding the particle را ra to both the nominatives, and thereby generally answering to the accusative, and sometimes to the dative case ; thus,

Nom. sing. پدر pidur a father ; accusative and dative sing. پدر را pidur-ra a father, or to a father.

Nom. plu. پدران piduran fathers ; accusative and dative plu. پدران را piduran-ra fathers, or to fathers.

5. The adjective has no variation but the degree of comparison. The positive is made comparative by affixing the particle تر tur, and superlative by adding to it the particle ترین tureen ; thus, کلان kilan big, کلان تر kilantur bigger, کلان ترین kilantureen biggest.

6. The Persians have not any article ; but the noun is restricted to the singular number by adding the letter ی ya, mujhool, اسپى uspe a horse, or the horse.

OF PRONOUNS.

A pronoun stands instead of a noun, and is termed ضمیر zumeer.

من Mun, I.

Sing. من mun, I. Oblique مرا mura, me.

Plu. ما ma, we. مارا mara, us.

تو To, Thou.

Sing. تو to, thou, Ob. ترا toora, thee.

Plu. شما shooma, you. شمارا shoomara, you.

او O, He.

Sing. او o, he, she, it. Ob. او را ora, him, her, or it.

Plu. ایشان eshan, they. ایشانرا eshanra, them.

این Een, This.

Sing. این een, this. Ob. اینرا eenra, this.

Plu. اینان eenan, these. اینانرا eenanra, these.

or, اینها cenha, these. اینهارا eenhara, these.

آن An, That.

Sing. آن an, that. Ob. آنرا anra, that.

Plu. آنان anan, those. آنانرا ananra, those, them.

or, آنها anha, those. آنها را anhara, those, them.

Nom. که ki, who. Ob. کرا kira, whom.

چه chi, which. چرا chi-ra, which.

هرکه hurki, and هرانکه huranki, whosoever.

هرچه hurchi, and هرآنچه huranchi, whatsoever.

Nom. خود khood, or خودش khoodush, } Self.

خویشتن khweshtun, or خویش khwesh, }

Ob. خودرا khoodra, } Self.

خویشتنرا khweshtunra, }

GENERAL RULES.

Rule 1. The last letter of every Persian word is quiescent or unaccented (ساکن *sakin*): as شتر *shootoor*, a camel ; اسپ *usp*, a horse ; فیل *feel*, an elephant. But in composition, when it is either the governing noun (مضاف *moozaf*) or the substantive noun (موصوف *muosoof*), the last letter is always accented with a کسر *kusr* : as for example, شترِ زید *shootoori Zyd*, Zyd's camel : اسپِ جلد *uspi juld*, a swift horse ; the vowel point *kusr* being the sign of the governing noun, or the antecedent of the relative adjective. But if there be several governing nouns or antecedents in a sentence, the last only is accented with a *kusr* : thus—

شتر و اسپ و فیل و شیرِ ملوک
shootoor-o usp-o feel-o sheri mulik.

The king's camel, horse, elephant, and lion.

Rule 2. When the adjective follows the substantive, the latter is accented with a *kusr* ; as اسپِ کبود *uspi kubood*, a gray horse : but, on the contrary, when the adjective precedes the substantive, the *kusr* is not used at all ; as کبودِ اسپ *kubood usp*, a gray horse. The same rule is likewise applicable to the governing and the governed nouns substantive ; as شادِ جهان *shahi juhan*, the king of the world ; جهانِ شاد *juhan shah*, the world's king.

Rule 3. Whenever a word beginning with an *l* ulif is preceded by the preposition بای *ba*, or میمِ نهی *meem nuhee*, or prohibitive, or by نونِ نفی *noon nufee*, or negative, the ulif is

changed into ي ya : as افراخت ufrakht, نیفراخت nyfrakht ; افراز ufraz, میفراز myfraz ; افروخت ufrokht, نیفروخت nyfrokht. And sometimes this letter is struck off by syncope ; thus, بفراخت bifrakht, مفراز mufraz, نفروخت nufrokht. And if this initial ulif is marked with a مد mudd, i. e. doubled, then the first ulif is changed into ي as آراست arast, بیارامت bec-arast ; آزما azma, میازما my-azma ; آزمون azmood, نیازمود nyazmood. So in like manner, when this word, beginning with a double ulif, is preceded by another word, the first ulif is changed into ي as آسیاب ase-ab, a mill-stone ; which in its original state was آس آب as-ab, or اس آب us ab.

Rule 4. When in composition two words come together, the last letter of the first, and the initial of the second, being the same, or of approximate sounds, the final letter of the first word is either struck out by syncope, or else it is blended with the initial of the last word. In case of syncope, the tushdeed is taken off; but when blended, the accent is continued: both instances are exemplified in the following lines—

در وضو کن به نیمن استنجا

ریز بر دست و روی نیمن را

پس بان نیم من که میماند

پای شود هر آنکه میدانند

Dur wuzoo koon bu neemun istinja

Rez bur dust o roo neemunra

Pus b'an neem mun ki memanud

Pa shoyud hur anki medanud.

In a sacred absolution cleanse with half a mun,

Pour on the hands and face half a mun ;

Then, with that half mun which remains,

Whosoever knoweth what he is about, washes the feet.

In the first and second lines من نیم neem mun is by syncope made نیمن neemun ; and in the third line, although the redundant letter is retained in writing, it is not sounded. But when the sounds of the two letters are uttered from nearly the same part of the mouth, as د and ت the former is struck out ; thus بدتر budtur is made بتر butur, and زودتر zoodtur, زوتر zootur.

Lastly. In order to blend together two words whose final and initial letters approximate in utterance, شب پره shub puru is by the introduction of tushdeed, made شبیره shupurru, a bat. It is an invariable rule, that the tushdeed is never used with any Persian word that is not a compound : thus, فرخ furrookh happy, is compounded of فر fur and رخ rookh.

Rule 5. In a Persian word, when ن is followed by ب they are pronounced as double م or sometimes the tushdeed is omitted ; کنبلی kunbulee is read kummulee, and خنب khoonb is pronounced khoomm.

Rule 6. When the relative pronoun is human, they say ار o and وي wy ; and for irrational animals they use ان an ; but the particle در dur or بر bur is prefixed in common to both : this, however, is only a poetical license. All animals have the plural ان an : as مردم murdoom a man, مردمان murdooman men ; اسب usp a horse, اسپان uspan, horses. The plural of inanimate things is ها ha : as در dur, a door, درها

When مردم *murdoom* is used in the singular number, the plural is مردمان *murdooman*. Sometimes the plural is used in speaking of a single person as a mark of respect, or else to impress an idea of magnitude : thus شما گفتید *shooma goofted*, you spoke, instead of تو گفتی *to gooftee*, thou spokest ; and a monstrous large snake is called اژدها *izhduha*, snakes.

Rule 8. When there occurs in a word a reduplicate ن before ب the former must be made to precede the latter ; thus بنماید *bunumayud*, and not بنماید *nubunumayud* بنشکافد *bunushugafud*, and not بنشکافد *nubunushugafud*, a reduplicate letter in the middle of a word not being allowed.

OF VERBS.

They are thus distinguished : those to whose infinitive is joined شدن *shoodun* to be, or کردن *kurdun* to do, are called *jamid* or unconjugable ; thus نماز کردن *numaz kurdun* to pray, فگار شدن *figar shoodun* to be wounded, there being no such verbs as نمازیدن *numazeedun* or فگاریدن *figareedun*. And every (صیغه *seeghu*) tense or inflection, derived from the radical (مصدر *musdur*) or infinitive without the aid of these verbs, is منصرف *moonsurif* or conjugable ; as شگافتن *shigaftun* to split, نواختن *nuwakhtun* to caress, شتافتن *shitaftun* to run.

An infinitive (مصدر *musdur*) is a word ending with دن *dun* or تن *tun*, which are the invariable signs of the infinitive. From this infinitive are derived forty inflections (صیغه) ; viz. twenty through the means of the third person singular of the preterite, thus six of the preterite, six of the preter-imperfect, six of the future tense, and two of the perfect participle ; and twenty inflections through the means of the third person singular of the aorist in the following order, viz. six of the aorist (which, besides its special imperative signification, has also a present and a future meaning), six of the present tense, two imperative, two prohibitive, one imperfect imperative, and one present participle, together with the two nouns of action.

Ar.	1 Person Sing.	1 Person Plur.
	گفتم	گفتیم
	Gooftum.	Gooftem.
	میگفتم	میدگفتیم
1.	Megooftum.	Megooftem.
خواهیم گفت	خواهیم گفت	خواهیم گفت
Khzwahem gooft.	Khzwahem gooft.	Khzwahem gooft.

گویم	گوئیم
Goyum.	Goyem.
میگویم	میکوئیم
Megoyum.	Megoyem.

FORMATION OF THE TENSES FROM THE INFINITIVE

The third person singular of the preter-perfect is formed by dropping the last letter of the infinitive, which is always ن thus, infinitive گفتن gooftun, pret. گفت gooft, which moreover contains an infinite sense (or that of the verbal noun substantive), as does the second person singular of the imperative, both گفت gooft and گوی goyee meaning also speech.

From the third person of the preter-perfect are formed five other inflections, by the application of the affixed personal pronouns, termed ضمائر zuma'ir. The formative letters representing the pronouns are these :

SING.	PLUR.	•
I, من mun, affix م m.	We, ما ma, affix یم em.	
Thou, تو to, ي ee.	You, شما shooma, ید ed.	
He, او o, has no affix.	They ایشان eshan, ند nd.	

These are taken from the substantive verbs ;

ام um. I am. ئی ee. Thou art. است ust. He is.
ایم em. We are. ید ed. You are. اند und. They are.

The affixed sign of the third person plural is ن noon and د dal quiescent or inmoveable ; as گفتند gooftund they spoke. The second person singular has the open ya (یا معروف ya'e ma-roof), as گفتی gooftee thou spokest ; and the second person plural has ya sharp (یا مجهول ya'e muj'hool), as گفتید goofted you spoke : the first person singular affixes م quiescent, as گوoftum I spoke ; and the first person plural is distinguished

by ya sharp, as گفتیم *gooftem* we spoke. This rule applies to all the other tenses, wherein these affixes are used.

The particle می *me* prefixed to the preter, forms the preter-imperfect : as—

میگفت *megooft*, he was speaking.

میگفتی *megoofttee*, thou wast speaking.

میگفتم *megooftum*, I was speaking.

میگفتند *megooftund*, they were speaking.

میگفتید *megoofted*, you were speaking.

میگفتیم *megooftem*, we were speaking.

The future tense prefixes to the third person singular of the preter the word خواهد *khwahud*, which is the aorist of the verb خواستن *khwastun*, to desire or will ; and for the other inflections of this tense, uses the affixed pronouns at the end of this prefixed word, thus :

خواهم	<i>Khwahum</i>	} <i>Gooft</i>	I will speak.
خواهی	<i>Khwahee</i>		Thou wilt speak.
خواهد	<i>Khwahud</i>		He will speak.
خواهیم	<i>Khwahem</i>		We will speak.
خواهید	<i>Khwahed</i>		You will speak.
خواهند	<i>Khwahund</i>		They will speak.

The perfect participle is made by adding شده *shodeh* to the third person singular of the preter ; thus, گفته *gooftu* spoken : the plural of which is formed by the sign of the plural number ها *ha* thus گفته‌ها *gooftuha* things spoken. (Vide Rule 5.)

The sign of the third person singular of the aorist is the

letter د dal immoveable, and the letter preceding it always accented with a futḥ. The various forms of this tense will be fully explained in the eleven subsequent chapters. For this place it is sufficient to observe, that the other five persons of this tense take the affixed signs: thus, گوید goyud, he may speak; گویند goyund, they may speak; کوئی goyee thou mayest speak; گوید goyed, you may speak; گویم goyum, I may speak; گوئیم goyem, we may speak.

The particle می me prefixed to the aorist, forms the present tense: as میگوید megoyud, he speaks; میگویند megoyund, they speak; میگوید megoyee, thou speakest; میگوید megoyed, you speak; میگویم megoyum, I speak; میگوئیم megoyem, we speak.

The imperative is formed from the aorist by dropping the sign د thus, گو goyee speak thou; گوید goyud, let him speak. To the imperative is very commonly prefixed the inseparable particle ب as بگو bugo, speak thou.

The imperative is made prohibitive by prefixing the letter م accented with a futḥ: thus, مگو mugo or مگوی mugoee speak not thou, مگوید mugoyud, let him not speak.

The imperative obtains a continuative sense by prefixing the particle می me, as میگوی megoyee continue thou to speak.

The present participle, termed حالیه halee, is made by adding ان an to the imperative singular, thus, گویان goyan speaking. The same participle, when used as the noun of action, adds نده nde to the imperative. The first of these letters is quiescent, the second accented with futḥ, and the last slightly

sounded : as گوینده goyindu, a speaker; plur. گویندگان goyindugan, speakers. (Vide Rule 6.)

An intransitive verb is made transitive by adding to the imperative second person sing. the word **انیدن** aneedun; thus, the second person sing. of the imperative with this addition becomes **گویانیدن** goyaneedun, to cause to speak, the infinitive of the transitive or active verb.

The Persian Form of the Verb being ill calculated for an English Learner, we shall give some examples after our models, as far as the two Languages can be made to correspond without offering violence to either.

INTRANSITIVE VERB.

گفتن gooftun, To speak.

Present Tense. I speak, &c.

میگویم megoyum.	میگوئیم megoyem.
میگوئی megoyee.	میگوئید megoyed.
میگوید megoyud.	میگویند megoyund.

Simple Preter. I spoke, &c.

گفتم gooftum.	گفتیم gooftem.
گفتی gooftee.	گفتید goofted.
گفت gooft.	گفتند gooftund.

Compound Preter. I have spoken, &c.

گفته ام gooftu um.	گفته ایم gooftu em.
گفته ای gooftu ee.	گفته اید gooftu ed.
گفته است gooftu ust.	گفته اند gooftu und.

Preter-Imperfect. I was speaking, &c.

میگفتم megooftum.	میگفتیم megooftem.
میگفتی megooftce.	میگفتید megoofted.
میگفت megooft.	میگفتند megooftund.

Preter-Subjunctive. I may have been speaking, &c.

باشم megooftu bashum.	باشیم megooftu bashem.
باشی megooftu bashee.	باشید megooftu bashed.
باشد megooftu bashud.	باشند megooftu bashund.

Preter-Pluperfect. I had spoken, &c.

گفته بودم gooftu boodum.	گفته بودیم gooftu boodem.
گفته بودی gooftu boodce.	گفته بودید gooftu booded.
گفته بود gooftu bood.	گفته بودند gooftu boodund.

First Future. I shall speak, &c.

بگویم bugoyum.	بگوئیم bugoyem.
بگویی begoyee.	بگوئید bugoyed.
بگوید bugoyud.	بگویند bugoyund.

Second Future. I will speak, &c.

خواهم گفت khwāhum gooft.	خواهیم گفت khwāhem gooft.
خواهی گفت khwāhee gooft.	خواهید گفت khwāhed gooft.
خواهد گفت khwāhud gooft.	خواهند گفت khwāhund gooft.

Compound Future. I shall have spoken, &c.

باشم گفته gooftu bashum.	باشیم گفته gooftu bashem.
باشی گفته gooftu bashee.	باشید گفته gooftu bashed.
باشد گفته gooftu bashud.	باشند گفته gooftu bashund.

Imperative. Speak thou, &c.

	بگوئیم bugoyem.
بگو bugo.	بگړئید bugoyed.
بگوید bugoyud.	بگړئند bugoyund.

Conjunctive, or Aorist. I may speak, &c.

گویم goyum.	گوئیم goyem.
گوي goyre.	گړئید goyed.
گوید goyud.	گړئند goyund.

Participle.

Present, گویان goyan and گوینده goyindu, Speaking.

Past, گوشتا gooftu, Spoken or having spoken.

TRANSITIVE VERB.

گویانیدن goyaneedun, To cause to speak.

Present. I cause to speak, &c.

میکویانم megoyanum,	میکویانیم megoyanem.
میکویانی megoyanee.	میکویانید megoyaned.
میکویاند megoyanud.	میکویانند megoyanund.

Simple Preter. I caused to speak, &c.

گویانیدم goyaneedum.	گویانیدیم goyaneedem.
گویانیدی goyaneedee.	گویانیدید goyaneeded.
گویانید goyaneed.	گویانیدند goyaneedund.

Compound Preter. I have caused to speak.

goyaneedu um. گویانیده ام
goyaneedu em. گویانیده ایم
goyaneedu, ee. گویانیده اید
goyaneedu ust. گویانیده است
goyaneedu und. گویانیده اند

Preter-Imperfect. I was causing to speak, &c.

me goyaneedum. میگویانیدم
me goyaneedem. میگویانیدیم
me goyaneedee. میگویانیدی
me goyanceded. میگویانیدید
me goyaneed. میگویانید
me goyaneedund. میگویانیدند

Preter-Subjunctive. I may have been causing to speak, &c.

Sing. me-goyaneedu bashum. میگویانیده باشم

me-goyaneedu bashee. میگویانیده باشی

me-goyaneedu bashud. میگویانیده باشد

Plur. me-goyaneedu bashem. میگویانیده باشیم

me-goyaneedu bashed. میگویانیده باشید

me-goyaneedu bashund. میگویانیده باشند

Preter-Pluperfect. I had caused to speak, &c.

Sing. goyaneedu boodum. گویانیده بودم

goyaneedu boodee. گویانیده بودی

goyaneedu bood. گویانیده بود

Plur. goyaneedu boodem. گویانیده بودیم

goyaneedu booded. گویانیده بودید

goyancedu boodund. گویانیده بودند

First Future. I shall cause to speak, &c.

بکویانیدم	bugoyaneedum.	بکویانیدیم	bugoyaneedem.
بکویانیدی	bugoyaneedee.	بکویانیدید	bugoyaneeded.
بکویانید	bugoyaneed.	بکویانیدند	bugoyaneecedund.

Second Future. I will cause to speak, &c.

Sing. خواهم کویانید khwāhum goyaneed.
خواهی کویانید khwāhee goyaneed.
خواهد کویانید khwāhud goyaneed.
Plur. خواهیم کویانید khwāhem goyaneed.
خواهید کویانید khwāhed goyaneed.
خواهند کویانید khwāhund goyaneed.

Compound Future. I shall have caused to speak, &c.

Sing. کویانیده باشم goyaneedu bashum.
کویانیده باشی goyaneedu bashee.
کویانیده باشد goyaneedu bashud.
Plur. کویانیده باشیم goyaneedu bashem.
کویانیده باشید goyaneedu bashed.
کویانیده باشند goyaneedu bashund.

Imperative. Cause them to speak, &c.

	بکویانیم	bugoyanem.	
بکویان	bugoyan.	بکویانید	bugoyaned.
بکویاند	bugoyanud.	بکویانند	bugoyanund.

Participles.

Present, گویانان goyanan or گویاننده goyanindu.

Past, گویانیده goyaneedu.

VERB SUBSTANTIVE.

بودن boodun, To be.

Present Tense. I am, &c.

ام um.

ایم em.

ئی ee.

اید ed.

است ust.

اند und.

Preter Conditional. I should have been, &c.

بودم me boodum.

بودیم me boodem.

بودی me boodee.

بودید me booded.

بود me bood.

بودند me boodund.

Simple Preter. I was, &c.

بودم boodum.

بودیم boodem.

بودی boodee.

بودید booded.

بود bood.

بودند boodund.

Compound Preterite. I have been, &c.

بوده am boodu um.

بوده ایم boodu em.

بوده یم boodu ee.

بوده اید boodu ed.

بوده است boodu ust.

بوده اند boodu und.

First Future. I shall be, &c.

باشم bashum.	باشیم bashem.
باشی bashee.	باشید bashed.
باشد bashud.	باشند bashund.

Second Future. I will be, &c.

خواهم بود khmahum bood.	خواهیم بود khmahem bood.
خواهی بود khmahée bood.	خواهید بود khmahéd bood.
خواهد بود khmahud bood.	خواهند بود khmahund bood.

Imperative. Be Thou, &c.

	باشیم bashem.
باش bash.	باشید bashed.
باشد bashud.	باشند bashund.

Conjunctive, or Aorist. I may be, &c.

<i>Sing.</i>	باشم or بوم booum or bashum.
	باشی or بوی booeé or bashee.
	باشد or بود boouud or bashud.
<i>Plur.</i>	باشیم or بویم boouem or bashem.
	باشید or بوید boouéd or bashed.
	باشند or بوند boound or bashund.

Participles.

Present, باشند bashindu.

Past, بوده boodu.

VERB NEUTER.

سوختن sokhtun, To burn.

Present Tense. I burn, &c.

میسوزم me sozum.	میسوزیم me sozem.
میسوزی me sozee.	میسوزید me sozed.
میسوزد me sozud.	میسوزند me sozund.

Simple Preter. I burnt, &c.

سوختم sokhtum.	سوختیم sokhtem.
سوختی sokhtee.	سوختید sokhted.
سوخت sokht.	سوختند sokhtund.

Compound Preter. I have burned, &c.

سوخته ام sokhtu um.	سوخته ایم sokhtu em.
سوخته sokhtu,ee.	سوخته اید sokhtu ed.
سوخته اس sokhtu ust.	سوخته اند sokhtu und.

Preter-Imperfect. I was burning, &c.

میسوختم me sokhtum.	میسوختیم me sokhtem.
میسوختی me sokhtee.	میسوختید me sokhted.
میسوخت me sokht.	میسوختند me sokhtund.

Preter-Subjunctive. I may have been burning, &c.*Sing.* میسوخته باشم me sokhtu bashum.

میسوخته باشی me sokhtu bashee.

میسوخته باشد me sokhtu bashud.

Plur. میسوخته باشیم me sokhtu bashem.

میسوخته باشید me sokhtu bashed.

میسوخته باشند mesokhtu bashund.

Preter-Pluperfect. I had burned, &c.

بودم sokhtu boodum.	بودیم sokhtu boodem.
بودی sokhtu boodee.	بودید sokhtu booded.
بود sokhtu bood.	بودند sokhtu budund.

First Future. I shall burn, &c.

بسوزم bisozum.	بسوزیم bisozem.
بسوزی bisozee.	بسوزید bisozed.
بسوزد bisozud.	بسوزند bisozund.

Second Future. I will burn, &c.

<i>Sing.</i> خواهم سوخت khwāhum sokht.	
خواهی سوخت khwāhec sokht.	
خواهد سوخت khwāhud sokht.	
<i>Plur.</i> خواهیم سوخت khwāhem sokht.	
خواهید سوخت khwāhed sokht.	
خواهند سوخت khwāhund sokht.	

Compound Future. I shall have burned, &c.

باشم sokhtu bashum.	باشیم sokhtu bashem.
باشی sokhtu bashee.	باشید sokhtu bashed.
باشد sokhtu bashud.	باشند sokhtu bashund.

Imperative. Burn Thou, &c.

	بسوزیم bisozem.
بسوز bisoz.	بسوزید bisozed.
بسوزد bisozud.	بسوزند bisozund.

Participles.

Present, سوزان sozan, or سوزنده sozindu.

Past, سوخته sokhtu.

کردن kurdun, *To do*.

Used in forming the active voice.

Present Tense. I do, &c.

میکنم me koonum.	میکنیم me koonem.
میکنی me koonee.	میکنید me kooned.
میکند me koonud.	میکنند me koonund.

Simple Preter. I did, &c.

کردم kurdum.	کردیم kurdem.
کردی kurdee.	کردید kurded.
کرد kurd.	کردند kurdund.

Compound Preter. I have done, &c.

کرده ام kurdu um.	کرده ایم kurdu em.
کرده ای kurdu ee.	کرده اید kurdu ed.
کرده است kurdu ust.	کرده اند kurdu und.

Preter-Imperfect. I was doing, &c.

میکردم me kurdum.	میکردیم me kurdem.
میکردی me kurdee.	میکردید me kurded.
میکرد me kurd.	میکردند me kurdund.

Preter Subjunctive. I may have been doing, &c.

Sing. میکرده باشم me kurdu bashum.

میکرده باشی me kurdu bashee.

میکرده باشد me kurdu bashud.

Plur. میکرده باشیم me kurdu bashem.

میکرده باشید me kurdu bashed.

میکرده باشند me kurdu bashund.

Preter-Pluperfect. I had done, &c.

کرده بودم kurdu boodum. کردد بودیم kurdu boodem.

کرده بودی kurdu boodee. کرده بودید kurdu booded.

کرده بود kurdu bood. کرده بودند kurdu boodund.

First Future. I shall do, &c.

بکنم bukoonum.

بکنیم bukoonem.

بکنی bukoonee.

بکنید bukooned.

بکند bukoonud.

بکنند bukoonund.

Second Future. I will do, &c.

خواهم کرد khwahum kurd. خواهیم کرد khwahem kurd.

خواهی کرد khwahee kurd. خواهید کرد khwahed kurd.

خواهد کرد khwahud kurd. خواهند کرد khwahund kurd.

Compound Future. I have done, &c.

کرده باشم kurdu bashum.

کرده باشیم kurdu bashem.

کرده باشی kurdu bashee.

کرده باشید kurdu bashed.

کرده باشد kurdu bashud.

کرده باشند kurdu bashund.

Imperative. Do thou, &c.

	بکنیم bukoonem.
بکن bukoon.	بکنید bukooned.
بکند bukoonud.	بکنند bukoonund.

Conjunctive, or Aorist. I may do, &c.

کنم koonum.	کنیم koonem.
کني koonee.	کنید kooned.
کند koonud.	کنند koonund.

Participle.

Present, کنان koonan and کنند koonindu.

Past, کرده kurdu.

شدن shoodun, *To be.*

Used in forming the passive voice.

Present Tense. I am, &c.

میشوم me shuwum.	میشویم me shuwem.
میشوی me shuwee.	میشوید me shuwed.
میشود me shuwud.	میشوند me shuwund.

Simple Preter. I was, &c.

شدم shoodum.	شدیم shoodem.
شدی shoodee.	شدید shooded.
شد shood.	شدند shoodund.

Compound Preter. I have been, &c.

ام شده shoodu um.	ایم شده shoodu em.
شده shoodu,ee.	اید شده shoodu ed.
اد شده shoodu ust.	اند شده shoodu und.

Preter-Pluperfect. I was, &c.

می شدم me shoodum.	میشدیم me shoodem.
می شدی me shooded.	میشدید me shooded.
می شد me shood.	میشدند me shoodun !.

Preter-Subjunctive. I may have been, &c.

Sing. می شده باشم me shoodu bashum.
می شده باشی me shoodu bashee.
می شده باشد me shoodu bashud.
Plur. می شده باشیم me shoodu bashem.
می شده باشید me shoodu bashed.
می شده باشند me shoodu bashund.

Preter Pluperfect. I had been, &c.

بودم shoodu boodum.	بودیم shoodu boodem.
بودی shoodu boodee.	بودید shoodu booded.
بود shoodu bood.	بودند shoodu boodund.

First Future. I shall be, &c.

شوم shuwum.	شویم shuweim.
شوی shuwee.	شوید shuwed.
شود shuwud.	شوند shuwund.

Second Future. I will be, &c.

خواهم شد khwāhum shood. خواهیم شد khwāhem shood.
خواهی شد khwāhee shood. خواهید شد khwāhed shood.
خواهد شد khwāhud shood. خواهند شد khwāhund shood.

Compound Future. I shall have been, &c.

باشم shoodu bashum. باشیم shoodu bashem.
باشی shoodu bashee. باشید shoodu bashed.
باشد shoodu bashud. باشند shoodu bashund.

Imperative. Be thou, &c.

شو شویم shuvem.
شو شوید shuved.
شود شوند shuvund.

Conjunctive, or Aorist. I may be, &c.

بشوم bishuvum. بشویم bishuvem.
بشی bishuvee. بشوید bishuved.
باشود bishuvud. بشوند bishuvund.

Participles.

Present, شونده shuvindu. *Past,* شده shoodu.

IMPERFECT VERB.

هستن hustun, To be.

INDICATIVE.

Present. I am, &c.

هستم hustum. هستیم hustem.
هستی hustee. هستید husted.
هست hust. هستند hustund.

The other Moods and Tenses are wanting.

THE DIFFERENT CLASSES OF VERBS,

AND

THE ANOMALIES IN THE AORIST.

PERSIAN grammarians arrange the verbs under eleven classes, there being no verb in this language but what has one of the following eleven letters preceding the sign of the infinitive, viz.

ي و ن م ف ش س ز ر خ ا

The verb intransitive, or neuter, they call لازمي lazimee ; and the transitive, active, or causal متعدي mootu,uddee.

CLASS I. LETTER ا.

After forming the aorist, by dropping the two last letters of the infinitive, and adding its own sign ا the preceding ا is rejected, thus :

<i>Infinitive.</i>	<i>Aorist.</i>
افتادن oostadun, To fall.	افتد oostud.
فتادن fitadun, <i>the same.</i>	فتد fitud.
افتادن oostadun, <i>the same.</i>	افتد oostud.
ایستادن eestadun, To stand.	ایستد eestud.
استادن istadun, <i>The same.</i>	استد istud.
نهادن nihadun, To apply.	نهد nihud.

In irregulars, called شاز shaz, the ا, instead of being dropped is permuted into ه, thus :

دادن dadun, To give.	دهد dihud.
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CLASS II. LETTER خ.

When خ precedes the sign of the infinitive it is changed for ز in the aorist, thus :

<i>Infinitive.</i>	<i>Aorist.</i>
افراختن ufrakhtun, To exalt.	افرازد ufrazud.
فراختن furakhtun, <i>the same.</i>	فرازد furazud.
انداختن undakhtun, To throw.	اندازد undazud.
پرداختن purdakhtun, To accomplish.	پردازد purdazud.
ساختن sakhtun, To make.	سازد sazud.
نواختن nuwakhtun, To caress.	نوازد nuwazud.
انگیختن ungekhtun, To excel.	انگیزد ungezud.
گریختن goorekhtun, To flee.	گریزد goorezud.
باختن bakhtun, To play.	بازد bazud.
دوختن dokhtun, To sew.	دوزد dozud.
اندوختن undokhtun, To acquire.	اندوزد undozud.
بیکشتن bekhtun, To sift.	بیزد bezud.
تاختن takhtun, To run fast, also to assault.	تازد tazud.
کداختن goodakhtun, To melt.	کدازد goodazud.

An imperfect verb is called *مقتضب mooqtuzub* ; *صحتن sookhtun*, to weigh, which has only the infinitive.

CLASS III. Letter ر.

When ر precedes the sign of the infinitive, it is retained in form the aorist;

<i>Infinitive.</i>	<i>Aorist.</i>
بردن boordun, To carry, or bear.	برد burud.

<i>Infinitive.</i>	<i>Aorist.</i>
افشاردن ufshardun, To squeeze.	افشارد ufsharud.
فشاردن fushardun, <i>the same.</i>	فشارد fusharud.
افشوردن ufshoordun, <i>the same.</i>	افشورد ufshoorud.
فشوردن fushoordun, <i>the same.</i>	فشورد fushoorud.
افسوردن ufsoordun, To congeal.	افسورد ufsoorud.
فوسوردن fusoordun, <i>the same.</i>	فوسورد fusoorud.
گوستردن goosturdun, To spread.	گوسترد goosturud.

In the above examples, both the aorist and the preter consist of the same letters, but are accented differently, thus :

Preter برد boord, aorist برود burud ; it being an invariable rule that in the aorist, the preceding sign must be accented with a *fut/h*.

<i>Also.</i>	<i>Aorist.</i>
ستردن sootoordun, To shave.	سترد sootoerud.
خوردن khoordun, To eat.	خورد khoodrud.
آوردن awurdun, To bring.	آورد awurud.
پروردن purwurdun, To nourish.	پرورد purwurud.
آزردن azoordun, To hurt, offend.	آزرد azoorud.

IRREGULARS.

کردن kurdun. To do. کند koonud.

There are also two transitive verbs in common use, کنانیدن koonaneedun, and کراندن kurandun, neither of which are found in any good author.

CLASS IV. LETTER ز.

When ز precedes the sign of the infinitive, after rejecting the sign of the infinitive, the letter ن is placed after ز to form the aorist; as—

Infinitive, زدن *zudun*, To strike; *Aorist*, زند *zunud*, being the only verb to which this rule is applicable.

CLASS V. LETTER س.

When this letter precedes the sign of the infinitive, it is rejected in forming the aorist; thus—

*Infinitive.**Aorist.*

زیستن *zeestun*, To live.

زید *zeed*.

گریستن *gireestun*, To weep.

گرید *gireed*.

گريستن *girstun*, *the same*.

The two last are made transitive: as—

گریانیدن *giree,aneedun*, To cause to weep. گریاند *giree,anud*.

نگریستن *nigireestun*, To behold.

نگريستن *nigiristun*, *the same*.

نگرد *nigirud*.

نگريدن *nigireedun*, *the same*.

Sometimes س is permuted into ز;—

کاستن *kastun*, To lessen.

کاهد *kahud*.

خواستن *khwastun*, To desire.

خواهد *khwahud*.

جستن *justun*, To leap.

جهد *juhud*.

رستن *rustun*, To escape.

رهد *ruhud*.

Sometimes the letter س is changed for ي;—

آراستن *arastun*, To search.

آراید *arayud*.

پراستن *purastun*, *the same*.

پراید *purayud*.

In some instances the aorist uses و and ی in the place of the س, thus;

<i>Infinitive.</i>	<i>Aorist.</i>
جوستن joostun, To search.	جوید joyud.
روستن roostun, To grow, as a plant.	روید royud.
شستن shoostun, To wash.	شوید shoyud.
When the س is changed for ن —	
شکستن shikustun, To break.	شکند shikunud.
Imperfect verbs which reject the س in the aorist—	
بایستن baæstun, To be requisite.	باید bayud.
شایستن shaæstun, To suit.	شاید shayud.

IRREGULARS OF THIS CLASS.

خاستن khastun, To rise.	خیزد khezud.
پیوستن pywustun, To unite.	پیوندد pywundud.
بستن bustun, To bind.	بندد bundud.
نشستن nishustun, To sit down.	نشیند nusheenud.
نشاندن nushandun, To plant.	نشانند nushanud.

CLASS VI. LETTER ش.

When this letter precedes the sign of the infinitive, it is changed for ر—

<i>Infinitive.</i>	<i>Aorist.</i>
کاشتن kashtun, To sow.	کارود karud.
کشتن kishtun, the same.	
کراشتن goozashtun, To quit.	کزارود goozarud.
گذشتن goozushtun, To pass over.	گذرود goozurud.

Infinitive.

- انپاشتن umpashtun, To fill.
 انگاشتن ungashtun, To suppose.
 نگاشتن nigashtun, To write.
 داشتن dashtun, To have.

Aorist.

- انپارد umparud.
 انگارد ungarud.
 نگارد nigarud.
 دارد darud.

Irregulars.

- | | |
|---|-----------------|
| نویشتن nuweeshtun, To write. | نویسد nuweesud. |
| نبیشتن nubishtun, <i>the same</i> . | |
| کشتن kooshtun To kill. | کشد kooshud. |
| گشتن gushtun, To become, also to alter. | گردد gurdud. |
| هشتن hishtun, To loosen. | هلد hilud. |
| شدن shoodun, To be. | شود shuwud. |

Imperfect Verbs.

- | | |
|------------------------------|---------------|
| سرشتن sirishtun, To knead. | سرشد sirshud. |
| آغشتن aghishtun, To moisten. | <i>none</i> . |
| برشتن boorooshtun, To fry. | <i>none</i> . |
| رشتن rishtun, To twist. | <i>none</i> . |

CLASS VII. LETTER ف.

When this letter precedes the sign of the infinitive, it is sometimes changed for ب in the aorist.

Infinitive.

- کوفتن koftun, To bruise.
 یافتن yaftun, To find.
 شتافتن shitaftun, To make haste.
 آشوفتن ashooftun, To disturb.
 آشفتن ashooftun, *the same*.

Aorist.

- کوبد kobud.
 یابد yabud.
 شتابد shitabud.
 آشوبد ashobud.

*Infinitive.**Aorist.*

روفتن rooftun, To sweep.	روبد robud.
شکفتن shikooftun, To be patient.	شکيبد shikebud.
تافتن taftun, To spin.	تابد tabud.
فريفتن fureftun, To seduce.	فريبد furebud.
فرفتن furuftun, <i>the same</i> .	

Sometimes the letter ف is changed for و—

رفتن ruftun, To go.	رود ruwud.
شنفتن shoonooftun, To hear.	شنود shoonoowud.

Regulars.

کافتن kaftun, To dig.	کافد kafud.
شکافتن shigaftun, To split.	شکافد shigafud.
شکفتن shoogooftun, To blow, as a flower.	شکفد shoogoofud.

Irregulars.

خفتن khooftun, To sleep.	خوابد khwabud and خوابد khooftud.
سفتن suftun, To bore.	سنبد sunbud and سفتد suftud.
گرفتن giriftun, To seize.	کیرد geerud.
پذیرفتن puzeerooftun, To accept.	پذیرد puzeerud.
گفتن gooftun, To speak.	گوید goyud.

Imperfect.

نهفتن nihooftun, To hide, which has no aorist.

CLASS VIII. LETTER م.

When this letter precedes the infinitive, in forming the aorist it is changed for ي. But there is only one verb of this description ; viz.

<i>Inf.</i> آمدن amudun, To come.	<i>Aorist</i> , آید ayud.
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CLASS IX. LETTER ن.

When this letter precedes the sign of the infinitive, it is quiescent; but when employed in the aorist, is accented with a *fut.h.*

<i>Infinitive.</i>	<i>Aorist.</i>
افکندن oofkundun, To throw.	افکند oofkunud.
افکندن oofkundun, <i>the same.</i>	افکند oofkunud.
فکندن fikundun, <i>the same.</i>	فکند fikunud.
کندن kundun, To dig.	کند kunud.
افشاندن ufshandun, To diffuse.	افشاند ufshanud.
افشاندن fushandun, <i>the same.</i>	افشاند fushanud.
خواندن khwāndun, To read.	خواند khwānud.
ماندن mandun, To remain.	ماند manud.
ستادن sutadun, To take.	ستاند sutanud.

CLASS X. LETTER و.

When this letter precedes the sign of the infinitive, in some instances the aorist is regularly formed, and sometimes in the place of و the letters ا and ي are used.

Regular formation of the Aorist.

غندون ghoonoodun, To slumber.	غندو ghoonoowud.
بودن boodun, To be.	بود boowud.
دروندن duroodun, To reap.	دروند durooūd.
شنودن shoonooodun, To hear.	شنود shoonooūd.
The و changed into ا and ي.	
گشودن kooshoodun, To open.	گشاید kooshayud.
آلودن aloodun, To pollute.	آلاید alayud.

<i>Infinitive.</i>	<i>Aorist.</i>
آسودن asoodun, To rest.	آساید asayud.
نمودن noomoodun, To shew, also to appear.	نماید numayud.
فرسودن fursoodun, To decay.	فرساید fursayud.
سودن soodun, To rub.	ساید sayud.
افزودن ufzoodun, To increase.	افزاید ufzayud.
فزودن fuzoodun, To augment.	فزاید fuzayud.
زدودن zudoodun, To polish.	زداید zudayud.
اندودن undoodun, To incrustate.	انداید undayud.
پالودن paloodun, To besmear.	پالاید palayud.
پیمودن pymoodun, To measure.	پیماید pymayud.
فرمودن furmoodun, To order.	فرماید furmayud.

CLASS XI. LETTER ي.

When this letter precedes the sign of the infinitive, it is dropped in forming the aorist :

<i>Infinitive.</i>	<i>Aorist.</i>
بریدن bureedun, To cleave.	برد burud.
پریدن pureedun, To fly.	پرד purud.
درویدن durweedun, To reap.	درد duruwud.
پسندیدن pusundeedun, To approve.	پسندد pusundud.
تازیدن tazeedun, To run.	تازد tazud.
امرزیدن amurzeedun, To forgive.	امرزد amurzud.
پزوهیدن puzooheedun, To inquire.	پزوهد puzoohud.
طلبیدن tulubeedun, To call.	طلبد tulubud.
خموشدن khoomoosheedun, To silence.	خموشد khoomooshud.
دوشیدن doosheedun, To milk.	دوشد dooshud.

Infinitive.

چشیدن chusheedun, To taste.	چشد chushud.
جنبیدن joombecedun, To move.	جنبد joombud.
جنگیدن jungecedun, To fight.	جنگد jungud.
جوشیدن joshecedun, To boil.	جوشد joshud.
کنجیدن koonjecedun, To contain.	کنجد koonjud.
غلطیدن ghuluteedun, To tumble.	غلطد ghulutud.
رهیدن ruheedun, To escape.	رهد ruhud.
جهیدن juheedun, To leap, to spring.	جهد juhud.
پیچیدن pechedun, To twist.	پیچد pechud.
خندیدن khundeedun, To laugh.	خندد khundud.
لغزیدن lughuzecedun, To slip.	لغزد lughuzud.
رسیدن ruseedun, To arrive.	رسد rusud.
چیدن cheedun, To gather.	چمند cheenud.
آفریدن afreedun, To create.	آفریند afreenud.
پردهیزیدن purhezecedun, To restrain one's self.	پردهیزد purhezud.
پناهیدن punaheedun, To take refuge.	پناهد punahud.
دیدن deedun, To see, to look.	بیند beenud.
گزیدن goozeedun, To choose.	گزیند goozeenud.

PARADIGMA OF VERBS.

<i>Infin.</i>	آمدن Amudun. To come, &c.	رفتن Ruftun. To go, &c.	خفتن Khooftun. To sleep, &c.
<i>Pres.</i>	می آید Me ayud.	میرود Me-ruwud.	می خسپد Me khuspud.
<i>Simp.</i>	آمد Amud.	رفت Ruft.	خفت Khooft.
<i>Comp.</i>	آمده است Amudu ust.	رفته است Ruftu ust.	خفته است Khooftu ust.
<i>Pret.</i>	می آمد Me amud.	می رفت Me ruft.	می خفت Me khooft.
<i>imp.</i>	می آمده باشد Me amudu bashud.	می رفته باشد Me ruftu bashud.	می خفته باشد Me khooftu bashud.
<i>sub.</i>			
<i>Pret.</i>	آمده بود Amudu bood.	رفته بود Ruftu bood.	خفته بود Khooftu bood.
<i>plup.</i>			
<i>Comp.</i>	آمده باشد Amudu bashud.	رفته باشد Ruftu bashud.	خفته باشد Khooftu bashud.
<i>fut.</i>			
<i>1 Fut.</i>	بماید Bec-ayud.	برود Biruwend.	بخسپد Bikhuspud.
<i>2 Fut.</i>	خواهد آمد Khawahud amud.	خواهد رفت Khawahud ruft.	خواهد خفت Khawahud khooft.
<i>Imper.</i>	بماید Bec-ayud.	برود Biruwend.	بخسپد Bikhuspud.
<i>Aorist.</i>	آید Ayud.	رود Ruwend.	خسپد Khuspud.
<i>Part.</i>	آینده Ayindu.	رونده Ruwindu.	خسپنده Khuspindu.
<i>pres.</i>			
<i>Part.</i>	آمده Amude.	رفته Rufte.	خفته Khufte.

<i>Infin.</i>	لرزیدن Lurzeedun.	مردن Moordun.	استادن Istadun.
	To tremble. &c.	To die, &c.	To stand, &c.
<i>Pres.</i>	مي لرزد Me lurzed.	مي ميرد Me meerud.	مي استد Me istud.
<i>Simp.</i>	لرزید	مرد	استاد
<i>pret.</i>	Lurzed.	Moord.	Istad.
<i>Comp.</i>	لرزیده است	مرده است	استاده است
<i>pret.</i>	Lurzedu ust.	Moordu ust.	Istadu ust.
<i>Pret.</i>	مي لرزید	مي مرد	مي استاد
<i>imp.</i>	Me lurzed.	Me moord.	Me istad.
<i>Pret.</i>	مي لرزیده باشد	مي مرده باشد	مي استاده باشد
<i>sub.</i>	Me lurzeedu bashud.	Me moordu bashud.	Me istadu bashud.
<i>Pret.</i>	لرزیده بود	مرد بود	استاده بود
<i>plup.</i>	Lurzeedu bood.	Moordu bood.	Istadu bood.
<i>Comp.</i>	لرزیده باشد	مرده باشد	استاده باشد
<i>fut.</i>	Lurzeedu bashud.	Moordu bashud.	Istadu bashud.
<i>1 Fut.</i>	بلرز Bilurzd.	بمیرد Bu meerud.	باستد Bistud.
<i>2 Fut.</i>	خواهد لرزید Khazahud lurzeed.	خواهد مرد Khazahud moord.	خواهد استاد Khazahud istad.
<i>Imper.</i>	بلرز Bilurzd.	بمیرد Bu meerud.	باستد Bistud.
<i>Aorist.</i>	لرز Lurzd.	میرد Meerud.	استد Istud.
<i>Part.</i>	لرزان and لرزنده	میرنده	استنده
<i>pres.</i>	Lurzan & lurziudu.	Meerindu.	Istiudu.
<i>Part.</i>	لرزیده	مرده	استاده
<i>post.</i>	Lurzeedu.	Moordu.	Istadu.

<i>Infinitive</i>	کریختن	نالیدن	آرمیدن
	Goorekhtun.	Naleedun.	Armeedun.
	To flee, &c.	To lament, &c.	To rest, &c.
<i>Present</i>	می کریزد	می نالد	می آرمد
	Me goorezud.	Me nalud.	Me armud.
<i>Simp. present</i>	کریخت	نالید	آرمید
	Goorekht.	Naleed.	Armeed.
<i>Compound present</i>	کریخته است	نالیده است	آرمیده است
	Goorekhtu ust.	Naleedu ust.	Armeedu ust.
<i>Pret. present</i>	می کریخت	می نالید	می آرمید
	Me goorekht.	Me naleed.	Me armeed.
<i>Pret. present</i>	می کریخته باشد	می نالیده باشد	می آرمیده باشد
	Me goorekhtu bashud.	Me naleedu bashud.	Me armeedu bashud.
<i>Pret. plup.</i>	کریخته بود	نالیده بود	آرمیده بود
	Goorekhtu bood.	Naleedu bood.	Armeedu bood.
<i>Compound pret. fut.</i>	کریخته باشد	نالیده باشد	آرمیده باشد
	Goorekhtu bashud.	Naleedu bashud.	Armeedu bashud.
<i>1 Fut.</i>	بکریزد	بنالد	بیارمد
	Bugoreezud.	Binalud.	Bee-armud.
<i>2 Fut.</i>	خواهد کریخت	خواهد نالید	خواهد آرمید
	Khizahud goorekht.	Khizahud naleed.	Khizahud armeed.
<i>Imper.</i>	بکریزد	بنالد	بیارمد
	Bugoreezud.	Binalud.	Bee armud.
<i>Aorist.</i>	کریزد	نالد	آرمد
	Goorezud.	Nalud.	Armud.
<i>Part. pre.</i>	کریزنده	نالان and نالنده	آرمنده
	Goorezindu & goorzan.	Nalan and nalindu.	Armindu.
<i>Part. past.</i>	کریخته	نالیده	آرمیده
	Goorekhtu.	Naleedu.	Armeedu.

<i>Infin.</i>	ترسیدن	خندیدن	افتادن
	Turseedun.	Khundeedun.	oofstadun.
	To fear, &c.	To laugh, &c.	To fall, &c.
<i>Pres.</i>	مي ترسد	مي خندد	مي افتد
	Me tursud.	Me khundud.	Me ooftud.
<i>Simp.</i>	ترسيد	خنديد	افتاد
<i>pret.</i>	Turseed.	Khundced.	ooftad.
<i>Comp.</i>	ترسيده است	خنديده است	افتاده است
<i>prct.</i>	Turseedu ust.	Khundeedu ust.	ooftadu ust.
<i>Pret.</i>	مي ترسيد	مي خنديد	مي افتاد
<i>imp.</i>	Me turseed	Me khundeed.	Me ooftad.
<i>Pret.</i>	مي ترسيده باشد	مي خنديده باشد	مي افتاده باشد
<i>sub.</i>	Meturseedu bashud.	Mekhundeedu bashud.	Me ooftadu bashud.
<i>Pret.</i>	ترسيده بود	خنديده بود	افتاده بود
<i>plup.</i>	Turseedu bood.	Khundeedu bood.	Ooftadu bood.
<i>Comp.</i>	ترسيده باشد	خنديده باشد	افتاده باشد
<i>fut.</i>	Turseedu bashud.	Khundeedu bashud.	Ooftadu bashud.
<i>1 Fut.</i>	بترسد	بخندد	بافتد
	Bi-tursud.	Bikhundud.	Biftud.
<i>2 Fut.</i>	خواهد ترسيد	خواهد خنديد	خواهد افتاد
	Khwahud turseed.	Khwahud khundeed.	Khwahud ooftad.
<i>Imper.</i>	بترسد	بخندد	بافتد
	Bitursud.	Bi khundud.	Biftud.
<i>Aorist.</i>	ترسد	خندد	افتد
	Tursud.	Khundud.	ooftud.
<i>Part.</i>	ترسند و ترسان	خندان و خندند و ترسان	افتان و افتند
<i>pres.</i>	Tursan & tursindu.	Khundan & khundiudu.	Ooftan and ooftindu.
<i>Part.</i>	ترسيده	خنديده	افتاده
<i>past.</i>	Turseedu.	Khundeedu.	Ooftadu.

<i>Infin.</i>	خوردن	نوشیدن	آوردن
	Khoordun.	Nosheedun.	Awurdun.
	To eat, &c.	To drink, &c.	To bring, &c.
<i>Pres.</i>	می خورد	می نوشد	می آورد
	Me khood.	Me noshud.	Me awurd.
<i>Simp.</i>	خورد	نوشید	آورد
<i>pret.</i>	Khoord.	Nosheed.	Awurd.
<i>Comp.</i>	خورده است	نوشیده است	آورده است
<i>pret.</i>	Khoordu ust.	Nosheedu ust.	Awurdu ust.
<i>Pret.</i>	می خورد	می نوشید	می آورد
<i>imp.</i>	Mc khood.	Mc nosheed.	Mc awurd.
<i>Pret.</i>	می خورده باشد	می نوشیده باشد	می آورده باشد
<i>sub.</i>	Mekhoordu bashud.	Me nosheedu bashud.	Me awurdu bashud.
<i>Pret.</i>	خورده بود	نوشیده بود	آورده بود
<i>plup.</i>	Khoordu bood.	Nosheedu bood.	Awurdu bood.
<i>Comp.</i>	خورده باشد	نوشیده باشد	آورده باشد
<i>fut.</i>	Khoordu bashud.	Nosheedu bashud.	Awurdu bashud.
<i>1 Fut.</i>	بخورد	بنوشد	بیار
	Bu khood.	Bi noshud.	Bee arud.
<i>2 Fut.</i>	خواهد خورد	خواهد نوشید	خواهد آورد
	Khawahud khood.	Khawahud nosheed.	Khawahud awurd.
<i>Imper.</i>	بخور	بنوش	بیار and بیار
	Bu khood.	Bi noshud.	Bee ar and bee arud.
<i>Aorist.</i>	خورد	نوشد	آورد
	Khoorud.	Noshud.	Awurud.
<i>Part.</i>	خورنده	نوشنده	آورنده
<i>pres.</i>	Khoorindu.	Noshindu.	Awurindu.
<i>Part.</i>	خورده	نوشیده	آورده
<i>past.</i>	Khoordu.	Nosheedu.	Awurdu.

<i>Infin.</i>	نوشتن	زدن	کزدن
	Nuwishtun.	Zudun.	Goozeedun.
	To write, &c.	To strike, &c.	To bite, &c.
<i>Pres.</i>	می نویسد	می زند	می کزد
	Me nuweesud.	Me zunud.	Me-goozud.
<i>Simp.</i>	نوشت	زد	کزد
<i>pret.</i>	Nuwisht.	Zud.	Goozeed.
<i>Comp.</i>	نوشته است	زده است	کریده است
<i>pret.</i>	Nuwishtu ust.	Zudu ust.	Goozeedu ust.
<i>Pret.</i>	می نوشت	می زد	می کزد
<i>imp.</i>	Me nuwisht.	Me zud.	Me goozeed.
<i>Pret.</i>	می نوشته باشد	می زده باشد	می کریده باشد
<i>sub.</i>	Me nuwishtu bashud.	Me zudu bashud.	Me goozeedu bashud.
<i>Pret.</i>	نوشته بود	زده بود	کریده بود
<i>plup.</i>	Nuwishtu bood.	Zudu bood.	Goozeedu bood.
<i>Comp.</i>	نوشته باشد	زده باشد	کریده باشد
<i>fut.</i>	Nuwishtu bashud.	Zudu bashud.	Goozeedu bashud.
<i>1 Fut.</i>	بنویسد	بزند	بکزد
	Bunuweesud.	Bizunud.	Bugoozud.
<i>2 Fut.</i>	خواهد نوشت	خواهد زد	خواهد کزد
	Khwahud nuwisht.	Khwahud zud.	Khwahud goozeed.
<i>Imper.</i>	بنویسد	بزند	بکزد
	Bu nuweesud.	Bizunud.	Bugoozud.
<i>Aorist.</i>	نویسد	زند	کزد
	Nuweesud.	Zunud.	Goozud.
<i>Part.</i>	نویسنده	زنان and زننده	کران and کزنده
<i>pres.</i>	Nuweesindu.	Zunan and zunindu.	Goozan & goozindu.
<i>Part.</i>	نوشته	زده	کریده
<i>past.</i>	Nuwishtu.	Zudu.	Goozeedu.

<i>Infin.</i>	کشتن Kooshtun. To kill, &c.	دادن Dadun. To give, &c.	شکستن Shikustun. To break, &c.
<i>Pres.</i>	می کشد Me kooshud.	می دهد Me dihud.	می شکند Me shikunud.
<i>Simp.</i>	کشت Koosht.	داد Dad.	شکست Shikust.
<i>pret</i>			
<i>Comp.</i>	کشته است Kooshtu ust.	داده است Dadu ust.	شکسته است Shikustu ust.
<i>pret.</i>			
<i>Pret.</i>	می کشت Me koosht.	می داد Me dad.	می شکست Me shikust.
<i>imp.</i>			
<i>Pret.</i>	می کشته باشد Me kooshtu bashud.	می داده باشد Me dadu bashud.	می شکسته باشد Me shikustu bashud.
<i>sub.</i>			
<i>Pret.</i>	کشته بود Kooshtu bood.	داده بود Dadu bood.	شکسته بود Shikustu bood.
<i>plup.</i>			
<i>Comp.</i>	کشته باشد Kooshtu bashud.	داده باشد Dadu bashud.	شکسته باشد Shikustu bashud.
<i>fut.</i>			
1 <i>Fut.</i>	بکشد Bu-kooshud.	بدهد Bi-dihud.	بشکند Bi-shikunud.
2 <i>Fut.</i>	خواهد کشت Khṣahud koosht.	خواهد داد Khṣahud dad.	خواهد شکست Khṣahud shikust.
<i>Imper.</i>	بکشد Bu-kooshud.	بدهد Bi-dihud.	بشکند Bi-shikundud.
<i>Aorist.</i>	کشد Kooshud.	دهد Dihud.	شکند Shikunud.
<i>Part.</i>	کشنده Kooshindu.	دهان and دهنده Dihan and-dihindu.	شکندنده Shikunindu.
<i>pres.</i>			
<i>Part.</i>	کشته Kooshtu.	داده Dadu.	شکسته Shikustu.
<i>past.</i>			

<i>Infin.</i>	شستن	دیدن	بردن
	Shoostun.	Deedun.	Boordun.
	To wash, &c.	To see, &c.	To carry, &c.
<i>Pres.</i>	می شوید	می بیند	می برد
	Me shoyud.	Me-beenud.	Me burud.
<i>Simp.</i>	شت	دید	برد
<i>pret.</i>	Shoost.	Deed.	Boord.
<i>Comp.</i>	شسته است	دیده است	برده است
<i>pret.</i>	Shoostu ust.	Deedu ust.	Boordu ust.
<i>Pret.</i>	می شست	می دید	می برد
<i>imp.</i>	Me shoost.	Me deed.	Me boord.
<i>Pret.</i>	می شسته باشد	می دیده باشد	می برده باشد
<i>sub.</i>	Me shoostu bashud.	Me deedu bashud.	Me boordu bashud.
<i>Pret.</i>	شسته بود	دیده بود	برده بود
<i>plup.</i>	Shoostu bood.	Deedu bood.	Boordu bood.
<i>Comp.</i>	شسته باشد	دیده باشد	برده باشد
<i>fut.</i>	Shoostu bashud.	Deedu bashud.	Boordu bashud.
<i>1 Fut.</i>	بشوید	ببیند	ببرد
	Bi-shoyud.	Bu-beenud.	Bi-burud.
<i>2 Fut.</i>	خواهد شست	خواهد دید	خواهد برد
	Khzwahud shoost.	Khzwahud deed.	Khzwahud boord.
<i>Imper.</i>	بشوید	ببیند	ببرد
	Bi-shoyud.	Bu beenud,	Bi-burud.
<i>Aorist.</i>	شوید	بیند	برد
	Shoyud.	Beenud.	Burud.
<i>Part.</i>	شوینده	بیننده	برنده
<i>pres.</i>	Shovindu.	Beenindu.	Burindu.
<i>Part.</i>	شسته	دیده	برده
<i>past.</i>	Shoostu.	Deedu.	Boordu.

<i>Infm.</i>	دوختن Dokhtun. To sew, &c.	تراشیدن Turasheedun. To scrape, &c.	کسترانیدن Goosturaneedun. To spread, &c.
<i>Pres.</i>	مي دوزد Me Dozud.	مي تراشد Me turashud.	مي کستراند Me goosturanud.
<i>Simp.</i>	دوخت Doklit.	تراشيد Turasheed.	کسترانيد Goosturaneed.
<i>Comp.</i>	دوخته است Dokhtu ust.	تراشیده است Turasheedu ust.	کسترانیده است Goosturaneedu ust.
<i>Pret.</i>	مي دوخت Me doklit.	مي تراشيد Me turasheed.	مي کسترانيد Me goosturaneed.
<i>*sub.</i>	مي دوخته باشد Me dokhtu bashud.	مي تراشیده باشد Meturasheedu bashud.	مي کسترانیده باشد Megoosturaneedu bashud.
<i>Pret.</i>	دوخته بود Dokhtu bood.	تراشیده بود Turasheedu bood.	کسترانیده بود Goosturaneedu bood.
<i>Comp.</i>	دوخته باشد Dokhtu bashud.	تراشیده باشد Turasheedu bashud.	کسترانیده باشد Goosturaneedu bashud.
<i>1 Fut.</i>	بدوزد Bidozud.	بتراشد Bi-turashud.	بکستراند Bi goosturanud.
<i>2 Fut.</i>	خواهد دوخت Khzwahud dokht.	خواهد تراشيد Khzwahud turasheed.	خواهد کسترانيد Khzwahud goosturaneed.
<i>Imper.</i>	بدوز Bidozud.	بتراشد Bi-turashud.	بکستراند Bi-goosturanud.
<i>Aorist.</i>	دوزد Dozud.	تراشد Turashud.	کستراند Goosturanud.
<i>Part.</i>	دوزنده Dozindu.	تراشنده Turashindu.	کستراننده Goosturanindu.
<i>past.</i>	دوخته Dokhtu.	تراشیده Turasheedu.	کسترانیده Goosturaneedu.

<i>Inf.</i>	گرفتن Giriftun.	کشیدن Kusheedun.	شمردن Shoomoordun.
	To seize, &c.	To pull, &c.	To number, &c.
<i>Pres.</i>	میکیرد Me geerud.	می کشد Me kushud.	می شمرد Me shoomoorud.
<i>Simp.</i>	گرفت Girift.	کشید Kusheed.	شمرد Shoomoord.
<i>Comp.</i>	گرفته است Giriftu ust.	کشیده است Kusheedu ust.	شمردۀ است Shoomoordu ust.
<i>Pret.</i>	می گرفت Me girift.	می کشید Me kusheed.	می شمرد Me shoomoorud.
<i>sub.</i>	می گرفته باشد Me giriftu bashud.	می کشیده باشد Mekusheedu bashud.	می شمردۀ باشد Me shoomoordu bashud.
<i>Pret.</i>	گرفته بود Giriftu bood.	کشیده بود Kusheedu bood.	شمردۀ بود Shoomoordu bood.
<i>Comp.</i>	گرفته باشد Giriftu bashud.	کشیده باشد Kusheedu bashud.	شمردۀ باشد Shoomoordu bashud.
<i>1 Fut.</i>	بگیرد Bu-geerud.	بکشد Bi-kushud.	بشمرد Bi-shoomoorud.
<i>2 Fut.</i>	خواهد گرفت Khwahud girift.	خواهد کشید Khwahud kusheed.	خواهد شمرد Khwahud shoomoord.
<i>Imper.</i>	بگیرد Bu-geerud.	بکشد Bi-kushud.	بشمرد Bi-shoomoorud.
<i>Aorist.</i>	کیرد Geerud.	کشد Kushud.	شمرد Shoomoorud.
<i>Part.</i>	گیرنده Geerindu.	کشان and کشنده Kushan and Kushindu.	شمردۀ Shoomoorindu.
<i>past.</i>	گرفته Giriftu.	کشیده Kusheedu.	شمردۀ Shoomoordu.

<i>Infm.</i>	جستن Joostun.	ساختن Sakhtun.	کندیدن Kundeedun.
	To search, &c.	To make, &c.	To dig, &c.
<i>Pres.</i>	می جوید Me joyud.	می سازد Me sazud.	می کندد Me kundud.
<i>Simp.</i>	جست	ساخت	کندید
<i>pret.</i>	Joost.	Sakht.	Kundeed.
<i>Comp.</i>	جسته است	ساخته است	کندیدده است
<i>pret.</i>	Joostu ust.	Sakhtu ust.	Kundeedu ust.
<i>Pret.</i>	می جست	می ساخت	می کندید
<i>imp.</i>	Me joost.	Me sakht.	Me kundeed.
<i>Pret.</i>	می جسته باشد	می ساخته باشد	می کندیدده باشد
<i>sub.</i>	Me joostu bashud.	Me sakhtu bashud.	Mekundeedu bashud.
<i>Pret.</i>	جسته بود	ساخته بود	کندیدده بود
<i>plup.</i>	Joostu bood.	Sakhtu bood.	Kundeedu bood.
<i>Comp.</i>	جسته باشد	ساخته باشد	کندیدده باشد
<i>fut.</i>	Joostu bashud.	Sakhtu bashud.	Kundeedu bashud.
<i>1 Fut.</i>	بجوید Bi-joyud.	بسازد Bi-sazud.	بکندد Bi-kundud.
<i>2 Fut.</i>	خواهد جست Khzwahud joost.	خواهد ساخت Khzwahud sakht.	خواهد کندید Khzwahud kundeed.
<i>Imper.</i>	بجوید Bi-joyud.	بسازد Bi-sazud.	بکندد Bi-kundud.
<i>Aorist.</i>	جوید Joyud.	سازد Sazud.	کندد Kundud.
<i>Part.</i>	جویان and جوینده	سازنده	کندان and کندنده
<i>pres.</i>	Joyan and Joyindu.	Sazindu.	Kundan and Kundindu.
<i>Part.</i>	جسته	ساخته	کندیدده
<i>past.</i>	Joostu.	Sakhtu.	Kundeedu.

<i>Inf.</i>	نمودن	کداختن	آموختن
	Numoodun.	Goodakhtun.	Amokhtun.
	To appear, &c.	To dissolve, &c.	To learn &c.
<i>Pres.</i>	مي نمايد	مي کدازد	مي آموزد
	Me numayud.	Me goodazud.	Me amozud.
<i>Simp.</i>	نمود	کداخت	آموخت
<i>pret.</i>	Numood.	Goodakht.	Amokht.
<i>Comp.</i>	نموده است	کداخته است	آموخته است
<i>pret.</i>	Numoodu ust	Goodakhtu ust.	Amokhtu ust.
<i>Pret.</i>	مي نمود	مي کداخت	مي آموخت
<i>imp.</i>	Me numood.	Me goodakht.	Me amokht.
<i>Pret.</i>	مي نموده باشد	مي کداخته باشد	مي آموخته باشد
<i>sub.</i>	Me numoodu bashud.	Megoodakhtu bashud.	Me amokhtu bashud.
<i>Pret.</i>	نموده بود	کداخته بود	آموخته بود
<i>plup.</i>	Numoodu bood.	Goodakhtu bood.	Amokhtu bood.
<i>Comp.</i>	نموده باشد	کداخته باشد	آموخته باشد
<i>fut.</i>	Numoodu bashud.	Goodakhtu bashud.	Amokhtu bashud.
<i>1 Fut.</i>	بنمايد	بکدازد	بيا آموزد
	Bi-numayud.	Bu-goodazud.	Bee amozud.
<i>2 Fut.</i>	خواهد نمود	خواهد کداخت	خواهد آموخت
	Khærahud numood.	Khærahud goodakht.	Khærahud amokht.
<i>Imper.</i>	بنمايد	بکدازد	بيا آموزد
	Bi-numayud.	Bu-goodazud.	Bee-amozud.
<i>Aorist.</i>	نمايد	کدازد	آموزد
	Numayud.	Goodazud.	Amozud.
<i>Part.</i>	نمايان and نماينده	کدازنده	آموزنده
<i>pres.</i>	Numayan & Numayindu	Goodazindu.	Amozindu.
<i>Part.</i>	نموده	کداخته	آموخته
<i>past.</i>	Numoodu.	Goodakhtu.	Amokhtu.

<i>Inf.</i>	پیچیدن Peeheedun.	کشادن Kooshadun.	بستن Bustun.
	To twist, &c.	To open, &c.	To shut, &c.
<i>Prest</i>	می پیچد Me pechud.	می کشاید Me kooshayud.	می بندد Me bundud.
<i>Simp.</i>	پیچید	کشاد	بست
<i>pret.</i>	Peeheed.	Kooshad.	Bust.
<i>Comp.</i>	پیچیده است	کشاده است	بسته است
<i>pret.</i>	Peeheedu ust.	Kooshadu ust.	Bustu ust.
<i>Pret.</i>	می پیچید	می کشاد	می بست
<i>imp.</i>	Me pecheed.	Me kooshad.	Me bust.
<i>Pret.</i>	می پیچیده باشد	می کشاده باشد	می بسته باشد
<i>sub.</i>	Mepecheedu bashud.	Mekooshadu bashud.	Me bustu bashud.
<i>Pret.</i>	پیچیده بود	کشاده بود	بسته بود
<i>plup.</i>	Peeheedu bood.	Kooshadu bood.	Bustu bood.
<i>Comp.</i>	پیچیده باشد	کشاده باشد	بسته باشد
<i>fut.</i>	Peeheedu bashud.	Kooshadu bashud.	Bustu bashud.
<i>1 Fut.</i>	به پیچد Bu-pechud.	بکشاید Bu-kooshayud.	به بندد Bu-bundud.
<i>2 Fut.</i>	خواهد پیچید Khzwahud peeheed.	خواهد کشاد Khzwahud kooshad.	خواهد بست Khzwahud bust.
<i>Imper.</i>	به پیچد Bu-pechud.	بکشاید Bu-kooshayud.	به بندد Bu-bundud.
<i>Aorist.</i>	پیچد Pechud.	کشاید Kooshayud.	بندد Bundud.
<i>Part.</i>	پیچان and پیچنده	کشاینده	بندنده
<i>pres.</i>	Pechan & pechindu.	Kooshayindu.	Bundindu.
<i>Part.</i>	پیچیده	کشاده	بسته
<i>past.</i>	Peeheedu.	Kooshadu.	Bustu.

THE VARIOUS PROPERTIES
OF
THE LETTERS OF THE ALPHABET.

ا Ulif

WHEN this letter is prefixed to a word of only two letters, it is always accented with a *fut, h*, the consequent letter retaining its own proper accent, and the sense continuing the same : as *بر* bur and *ابر* ubur, upon ; *بي* be and *ابي* ube, without ; *با* ba and *ابا* uba, with. But when it is prefixed to a word of three or more letters, the accent is transferred to it, and the second letter is quiescent without making any change in the meaning. Thus :

شکم Shikum	or	اشکم Ishkum, the belly.
ستم Situm,		استم Istum, violence.
شتلم Shootuloom,		اشتلم Ooshtuloom, force.
سمندر Sumundur		اسمندر Usinundur, a salamander.

If it occurs in the middle of a word, it expresses supplication or wishing, in which form it is used in the aorist : *دهاد* dihad, may he give ; *کناد* koonad, may he do ; *میراد* merad, may he die. It is also sometimes redundant in the middle of a word : as *سیه سر* siyu sur, and *سیه سار* siyu sar, black headed : *امرزرگر* amoorzgar and *امرزار* amoorzgar, a forgiver, are indifferently used for each other. Some, how-

ever, maintain, that سر sur and سار sar, کر gur, and کار gar, are distinct words, and that therefore the ulif is not redundant.

It is sometimes used at the end of a word to express the vocative ; as دلا dila, O heart ! جانا jana, O life !

Sometimes it serves to express abundance ; as خوشا khoosha, vastly glad ; بسا busa, very much.

It is also used in forming the active participle, or noun of action, thus :

دانا Dana or داننده Danindu, wise.

بینا Beena بیننده Beenindu, beholder.

کوشا Kosha کوشنده Koshindu, one striving.

نیرشا Neyusha, نیرشنده Neyushindu, a hearer.

And sometimes it is used merely to embellish a word ; as سلطانیا sooltanee'a, sovereignty, and درویشیا durweshee'a, a monkish life ; which form is frequently found in ancient, but rarely in modern authors.

It is also used in the formation of a class of nouns, in the same manner as یی after infinitives :

فراخا furakha, Extension. زرفا zurfa, Depth.

درازا duraza, Length. پربنا puhuna, Breadth.

Sometimes it is used to unite together two words of the same signification ; as دوشادوش doshadosh, shoulder to shoulder, لبالب lubalub, brimful, مالامال malamal, the same, کوناگون goonagoon, various. Sometimes it is permuted into د as باین baeen, and بدین budeen, after this manner, بان b'an, and بدان budan, after that manner. And also it is changed into یی as ارمغان irmughan, and یرمغان yurmighan, a rare present.

ب Be

This letter is used as a conjunction and preposition, and likewise to express an oath; and sometimes it is redundant or merely ornamental. When it is prefixed to a word accented by zumm, it also takes ضم zumm; but prefixed to any other accent it takes کسر kusr; as کُو go, and بُکُو boogo, speak thou, زن zun, and بزُن bizun, strike thou, کیر geer, and بکیر bigeer, seize thou.

And sometimes it is redundant when the word to which it is prefixed is followed by the particle در dur, or بر bur, as بدریادر budurya dur, which is the same as در دریا dur durya, in the river, and بسربر busurbur, or برسر bur sur, on the head.

It is permuted into و as آب ab, into آو ao, water, خواب khwab, into خاو khwao, sleep, and سبب seb, into سیو sew, an apple.

And sometimes it is changed into ف as زبان zuban, into زفان zufan, the tongue. Likewise into م as عرب urb, into عرم urm, a grape stone.

It is likewise an inseparable preposition, signifying with, in, because, for, on account of, by, &c. &c.

پ Pe.

This letter never occurs in any Arabic word. It is permuted into ف as سپید sooped, into سفید soofed, white, پیل peel, into فیل feel, an elephant. And sometimes it is changed into ب as پزد Puzdu, into بُزد Buzdu, the name of a city.

ت Te.

This letter is used to express the second person singular. When it is initial, and accented with a zumm, the word is made complete by the addition of و which is slightly sounded ; as تو to, thou. But if it is joined to another word, the letter و is not introduced ; as ترا toora, thine. When ت is final, it is quiescent ; as كت k'ut, that thou, بايدت bayudut, it behoveth thee, باشدت bashudut, thou must be. And it is thus used to express the passive voice, as که ترا گفتم ki toora gooftum, that which I said to thee. Sometimes it is used for the noun governed : as اينت eenut, and انت anut, this or that belonging to thee. Sometimes it has the same signification as the possessive pronoun خود khood, thus :

گفت با من فروش باغ ترا

Gooft ba mun furosh baghut-ra.

He said to me, sell thy own garden.

This letter is permuted into د as بت boot, into بد bood, an idol, and توت toot, into تود tood, a mulberry. When final, it is sometimes redundant ; as کوس kos, and کوست kosut, a drum, فراموش furamosh, and فراموشت furamoshut, forgetfulness.

But its proper name, which is تا is used for annunciation, and also for caution ; as—

ز صاحب غرض تا سخن نشوي

اگر کار بندي پشيمان شوي

Zu sahibi ghuruz ta sookhun nu shoonuwee.

Ugur kar bundee pusheman shuwee.

Listen not to the words of an interested person ;

For if you act in conformity thereto, you will repent it.

And it is very commonly used like the Arabic particle *إلى* *ila*, to signify termination ; as—to, until, even to, as far as. It also expresses the object of something ; as—

فلانرا زدم تا فلان کار نکند

Foolan-ra zudum ta foolan kar nu koonud.

I struck such a one, in order that he might not do such a business.

ث Se, or The.

This letter never occurs in any word that is not originally either Arabic or Turkish.

ج Jeem.

This letter is sometimes permuted into *ک* *kuj*, into *کڑ* *kuzh*, crooked, *کدو* *kadu*, a chicken. It is also permuted into *کاش* *kash*, would to

چ Che.

This letter is peculiar to the Persian. It is permuted into *ش* *as* *کاجی* *kachee*, into *کاشی* *kashee*, a kind of painted tiles.

ح He.

This letter is not used in Persian words, being permuted into *ه* *as* *هال* *hal*, which originally was *حال* *hal*, quiet, firmness, &c.

خ Khe.

This letter is permuted into غ as تاغ takh, into تاغ tagh, the name of a tree: and sometimes into خ as خاک khak, and هاک hak, an egg, خجیر khujeer, into هجیر hujeer, good and approved. Its name, or خا kha, is the imperative of خائیدن khā'idun, to chew, and in composition خائنده khā'indu, a chewer.

د Dal.

This letter is used as a final for forming the aorist: as زند zunud, he may strike, گذارد goozarud, he may quit. It is permuted into ت as خاد khad, or خات khat, a kite, شواد shuwad, and شوات shuwat, may it be. Also into ذ as اذر udur, and اذر uzur.

ذ Zal.

This is distinguished from the foregoing letter by the following rule:

When preceded by an immoveable letter, excepting اوي you read د but when it follows either of these letters, however pointed, or any other letter accented, in these cases it is pronounced ذ but, in general, it is more correct to read as they occur. The ancient Persians esteemed the د most eloquent.

Note. The letters اوي which are in fact the broad vowels, or *mutres lectionis*, the Arabian grammarians call حرف علت *hurfi illut*, and all the rest, or the consonants, are named حرف صحیح *hurfi suheeh*.

ر Re.

It is permuted into ل lam, as چنار chunar, into چنال chunal, name of the tree, ریحار reechar, and ریچال reechal, new cheese, روخ rokh, and لوخ lokh, a species of grass.

Its name ر is used in construction, to mark the oblique case ; as—

کسانرا نشد ناوک اندر حریر ر
Kusan-ra nushood nawuk undur hureer.

No one's arrow penetrated the silken garment.

Sometimes it is redundant ; as خدارا buray khooda ra, for God's sake. It also is used to signify, for the sake of : as خدارا khoodara, for God's sake.

ز Ze.

Is sometimes permuted into the Arabic روز as ج roz, into روج roj, day. And into Persian پزشک as چ puzshuk, and پزشک پچشک puchshuk, a physician. Likewise into کریز as غ goorez, and کریغ gooregh, flight ; and also into ایاز as س Yyaz, and ایاش Yyash, a proper name. Its proper name ز is the imperative of زایدن zaeedun, to bring forth young, and serves in forming the present participle زاینده zaeendu, bringing forth.

ژ Zhe.

This letter is peculiar to Persian, and is sometimes permuted into the Arabic کاز as ج kazh, and کاج kaj, squint-eyed, لاجورد lazhoorud, and لاجورد lajoorud, Lapis lazuli.

س Seen.

This letter is permuted into ش as کستی kistee, and کشتی kishtee, a boat, which formerly was written with a س. Also فرشته frishtu, an angel, which is a corruption of فرسته furistadu, sent, or a messenger. It is likewise changed into س as خروس khooroos, and خروہ khooroo'u, a cock; and sometimes into چ as خروس khooroos, and خروچ khoorooch, *the same*.

ش Sheen.

This letter is used to express the third person singular of the participle past; as زدش zudush, struck him. Sometimes it is the sign of the noun governed; as چشمش chushmush, his eye, رویش roo'esh, his face. It is permuted into چ as کاش kash, into کاج kaj, sorrow; and also into س as شار shar, and سار sar, the name of a bird; and شارک sharik, or سارک sarik, a bird, called in Bengal the Myna. It is used to express the verbal noun (حاصل مصدر hasili musdur); as دانش danish, knowledge, بینش beenish, sight, &c. in which case it is placed at the end of the imperative. Its name شین sheen, is the imperative of نشستن nishustun, to sit; and in composition نشیننده nusheenindu, a sitter.

ص Sad, ض Zad, ط To, ظ Zo, ع Uen.

These five letters occur not in Persian words, but are peculiar to the Arabic language. Formerly the words صد sud, and شصت shust, were written سد sud, and شست shust, but

modern authors, in order to lessen the confusion occasioned by mistakes in the diacritical points, introduced these letters ; for the words طراز turaz, ornament, طپیدن tupeedun, to flounce, تپانچه tupanchu, a flap, طلا tila, gold, and many others, should properly be written with ت, but as this letter may easily be confounded with ن ث پ ب and ي the other has been introduced in its place. For the same reason the letter ع, whenever found in a Persian word, was originally | ulif.

غ Ghyn.

This letter, having the arithmetical power 1000, is frequently used in poetry to signify the بلبل boolbool, or nightingale, said to have a thousand melodious notes.

It is sometimes redundant, when final ; as کیا kya, and کياغ kyagh, grass, چرا chura, and چراغ churagh, pasture. Modern authors sometimes change it into ق as اياغ yyagh, and اياق yyaq, a cup, چناغ chunagh, and چناق chunaq, a saddle-cloth, &c. It is also permuted into the Persian ک as غوچی ghuochee, and کوچی kuochee, a small pit.

ف Fe.

This letter is permuted into ب ب and و as کشتاب Kishtasp, into کشتاف Kishtaf, a proper name, زبان zufan, and زبان zuban, the tongue, فام fam, and وام wam, debt.

Its proper name, or فا, is equivalent with باو گفت fao gooft, and باو گفت bap gooft, said to him.

ق Qaf.

This letter is not properly used in Persian : but whenever it is found, has been substituted for غ or ك, as قالیچه qaleecchu, originally, غالیچه ghaleecchu, a carpet, قند qund, properly كند kund, sugar-candy.

ك Kaf.

This last letter serves to express the diminutive, either out of contempt, as مردك murduk, a little despicable man ; or else from affection, as بي پدرك be pidur, a little orphan. Sometimes when final, it is redundant : as زلو zooloo, and زلوک zoolook, a leech ; پرستو purustoo, and پرستوک purus-took, a swallow.

When prefixed as an expletive to an attribute, or before a noun of action, and also when redundant, it is accented with a kusr ; and in order to express the accent, the slight 3 is added to it ; thus, كه ki, when. Sometimes it stands for هر كه hur ki, whoever, and کدام koodam, who ? which ? what ? as كه گفت و كه شنید ki gooft o ki shooneed, who spoke ? and who heard ? Its proper name or كاف is the imperative of كاften kaftun, to dig, and in composition كافنده kafindu, digger.

This letter is peculiar to Persian. The natives of Mawuroolnuhur often confound it with the Arabic ك.

Persian.

كشاد Gooshad.

سنگ Sung.

خوك Khook.

Mawuroolnuhur.

كشاد Kooshad, he opened.

سنگ Sunk, a stone.

خوك Khook, a hog.

ل Lam.

This letter and ر re, are permuted one for the other.

م Meem.

This letter sometimes unites the nominative governing the verb, or the first person singular; as *گفتم او را* *gooftum ora*, I spoke to him, or I told him: and at other times, the accusative; as *فلان کس گفتم* *foolan kus gooftum*, such a one told me.

Sometimes it is struck out by syncope; as—

گفتم که کلی بچینم از باغ
کل دیدم و هست شد ببوئی

Gooftum ki goole bucheenum uz bagh

Gool deedum o must shood bubooe.

I said, I will gather a flower from this garden;

I saw a flower, and was intoxicated with its fragrance.

Prefixed to the imperative, it forms the prohibitive, in which case it is accented with a *fut*; as *مزن* *muzun*, strike not thou, *مگو* *mugo*, speak not thou, *مرو* *muro*, go not thou.

It is an invariable rule, that when two of these letters occur together, one is rejected. Vide page 10, نیم من.

ن Noon.

This letter is prefixed to express negation; as *نکرد* *nukurd*, he did not, *نگفت* *nugooft*, he spoke not. When it is not joined to another word, the slight *o* he is affixed in order to express the *fut*; as *نه* *nu*, not. When it occurs after either *ulif*, or *waw*, or *ya*, it has a nasal sound; as *زبان* *zuban*, and *زبان*

zufan, a tongue and زبون zuboon, bad. It is also the last letter of the infinitive of every verb, and in this case is preceded by ت te, or د dal.

و Waw.

This letter and ب be, are interchanged for each other. It is معروف mu'roof, or open, when its preceding letter is accented with a long zumm (ضمه کشیده zumm, e kusheedu), as بو boo; and sharp (or مجهول muj'hool), when the preceding zumm is short, as تو to, which can only be distinguished by practice and a good ear.

There are three kinds of و which are written but not sounded. First, that which is used to express the accent, and complete the word: because, no sound can be expressed by less than two letters; and this occurs after ت, چ, and د, as تو to, thou, چو choo, thus. دو do, two. The second is called معدوله madoolu, or deviating; because, quitting the letter و, the one following is chiefly sounded, and this but slightly: as خوش khoosh, where the accent principally falls on the last letter. The letter preceding this kind of و is generally accented with a futh, although it sometimes has zumm, as خویله khæelu, a blockhead; and sometimes kusr, as خویش khæesh, self; this is again subdivided into two kinds; first, when the و is followed by ulif, as خواب khæab, sleep; the second, when followed by either of these letters ن ش س ز ر د or ي as خود khood, self, &c. The third kind عطف utf, or conjunction copulative, between two nouns or two verbs; as محمد و محمود Moohumud wu Mu/mood, آمد و رفت amud wu ruft, he came and went, when it is accented with a futh; but if the preceding letter is accented with a zumm, then the و waw is hardly distinguished; as آمد و رفت

amud-o-ruft, coming and going, a thoroughfare. In Persian prose it is read with a *futḥ*, but in verse it is frequently dropped.

There are also two kinds of و —that which is sounded but not written, as سیاوش *siyawush*; and that which is written as well as sounded, and this is subdivided into ساکن *sakin*, quiescent, and متحرک *mootuhurrik*, accented. The first is added at the end of a word to express the diminutive, as پیسرو *pisuroo*, a little son; the accented is subdivided into that which is sometimes sounded, and sometimes not, as already explained; and the و *waw* which is slightly sounded, as ورا گفت *wura goft*, for اورا گفت *ora gooft*, he spoke to him; and the redundant, when preceding the letter ی as—

باید دید که تو کار خوب میکنی و یا من میکنم

Bayud deed ki to kar khoob mekoonee wu ya mun mekoonum.

It must be seen if you do the business well, or I do it.

ذ *He, or Ha, huwwuz.*

This letter is of two kinds. First, that which is both written and sounded, whether it be preceded by a letter accented with either *zumm*, *futḥ*, or *kusr*, which is retained in forming the plural (vide page 12): in the diminutive, it is accented with a *futḥ*, as اند *unduh*, grief, اندک *unduhuk*, little grief, چ *chuh*, a well, چک *chuhuk*, a little well; گره *giruh*; a knot: گرهک *girubuk*, a small knot. And in construction it is accented with a *kusr*; as اند من *unduhi mun*, my grief, چ من *chuhi mun*, my well, گره من *giruhi mun*, my knot. When the letter preceding ذ is accented with a *futḥ*, an *ulif* has generally been struck out by syncope: as د *ruh*, a road, which was originally راد *rah*, and مد *muh*, the moon, which was باد

mah ; and when it is preceded by a zumm, ا has generally been rejected ; as ائده unduh, grief, which originally was ائدوه undoh.

Secondly, There are four kinds of ا he, slightly sounded : 1, when used adjectively, as دندان dundan, tooth, دندانه dundanu, teathed ; 2, to ascertain and define time, as يک ساله yuk salu, one year ; 3, is used to express the preter sense, گفت gooft, and گفته gooftu, he spoke : 4, is used to express the final fut^h, to remove doubt in the signification of two words of the same sound, as جام jam, a cup, جام jam, or جامه jamu, a garment.

يا Ya.

This letter, when preceded by another letter accented with a kusr, if open, is called ياي معروف ya'e mu'uroof, and if sharp, ياي مجهول ya'e muj'hool. The open kusr is called خالص khalis, pure, and the sharp one غير خالص ghuer khalis, or mixed. The first kind, or open ya, is used to form the substantive noun, (or حاصل مصدر hasili musdur), as زربختي zur bukhshee, and زربري zur rezee, munificence ; and also denotes fitness, as نواختني nuwakhtunee, meriting fondness, کشتني kooshtunee, deserving death. The ya'e muj'hool restricts the noun to the singular number, as مردي murde, one man. It is used to mark respect, as فلان مردیست foolan murdest, such a one is a great man. It is also used for three persons of the continuative form of the preter tense, as has been already exemplified in page 17. Its name, or ياي ya, is called کلمه تردید kulmu'e turdeed, or the alternative sign, answering to the Arabic particle دام dam, either, whether.

PERSIAN NUMBERS.

One	yuk	یک
۲ Two	do	دو
۳ Three	si	سه
۴ Four	chuhar	چهار
۵ Five	punj	پنج
۶ Six	shush	شش
۷ Seven	huft	هفت
۸ Eight	husht	هشت
۹ Nine	nuh	نه
۱۰ Ten	dih	ده
۱۱ Eleven	yazdu	یازده
۱۲ Twelve	do,azdu	دوازده
۱۳ Thirteen	sezdu	سیزده
۱۴ Fourteen	chuhardu	چهارده
۱۵ Fifteen	panzdu	پانزده
۱۶ Sixteen	shanzdu	شانزده
۱۷ Seventeen	hufdu	هفده
۱۸ Eighteen	hezdu	هیزده
۱۹ Nineteen	nozdu	نوزده
۲۰ Twenty	beest	بیست
۲۱ Twenty-one	beest o yuk	بیست و یک
۳۰ Thirty	see	سی
۴۰ Forty	chihul	چهل
۵۰ Fifty	pinjah	پنجاه

۶۰ Sixty	shust	شصت
۷۰ Seventy	hustad	هفتاد
۸۰ Eighty	hushtad	هشتاد
۹۰ Ninety	nuwwud	نود
۱۰۰ One hundred	sud	صد
۲۰۰ Two hundred	do sud	دو صد
۳۰۰ Three hundred	sisud	سصد
۴۰۰ Four hundred	chuhar sud	چهار صد
۵۰۰ Five hundred	pansud	پانصد
۱۰۰۰ A thousand	huzar	هزار
۱۰۰۰۰ Ten thousand	dih huzar	ده هزار
۱۰۰۰۰۰ A hundred thousand	luk sud huzar	صد هزار

Cardinals.

First	nukhoosteen نخستین
Second	doowoom دوم
Third	siyoom سیم
Fourth	chuharoom چهارم
Fifth, &c.	punjoom پنجم

UBJUD اُبْجُد OR ALPHABETICAL NOTATION.

کلامن	حطی	هوز	اُبْجُد
kullumun	hoottee	huwwuz	ubjud
50 40 30 20	10 9 8	7 6 5	4 3 2 1
عظف	نخ	قرشت	سغفس
zuzugh	sukhuz	qoorshut	suufus
1000 900 800	700 600 500	400 300 200 100	90 80 70 60

ARABIAN, PERSIAN, AND SYRO-MACEDONIAN MONTHS.

The Arabian Months.

Moohurrum	محرم
Sufur	صفر
1 Rubee ool uwwul	ربيع الاول
2 Rubec oos sance	ربيع الثاني
1 Jumadee ool uwwul	جمادي الاول
2 Jumadce oos sance	جمادي الثاني
Rujub	رجب
Shaban	شعبان
Rumuzan	رمضان
Shuwwal	شوال
Zilqadu	ذي القعدة
	ذي الحجة

The Persian Months.

Furwurdeen (March)	فروردین
Ardee bihisht (April)	اردی بهشت
Khoordad (May)	خورداد
Teer (June)	تیر
Umrdat (July)	امرداد
Shuhryoor (August)	شهریور
Milr (September)	مهر
Aban (October)	آبان
Azur (November)	آذر

De (December)	دي
Buhmun (January)	بهمن
Isfundarmooz (February.)	اسفندارمذ

The Syro-Macedonian Months.

1 Tushreen ool uwwul (Oct.)	تشرين الاول
2 Tushreen oos sanee (Nov.)	تشرين الثاني
1 Kanoon ool uwwul (Dec.)	كانون الاول
2 Kanoon oos sanee (Jan.)	كانون الثاني
Shubat (Feb.)	شباط
Azar (March)	آزار
Neesan (April)	نيسان
Ayar (May)	ايار
Huzeqran (June)	حزيران
Tumooz (July)	تموز
Ab (August)	آب
Uelool (Sept.)	ايلول

DAYS OF THE WEEK.

	Persian.	Arabian.
Sun.	يكشنبه yuk shumbu	يوم الاحد yuom ool uhud
Mon.	دوشنبه do shumbu	يوم الاثنين yuom ool usneen
Tues.	سه شنبه si shumbu	يوم الثلاثاء yuom oos sulsā
Wednes.	چهارشنبه chuhar shumbu	يوم الأربعاء yuomool uruba
Thurs.	پنجشنبه punj shumbu	يوم الخميس yuom ool khumes
Fri.	آدینه adeenu	يوم الجمعة yuomool jum'ah
Satur.	شنبه shumbu	يوم السبت yuom oos subt

PART II.

حکایات لطیف در عبارت سلیس

HIKAYATI LUTEEF DUR IBARUTI SULEES.

حکایات لطیف در عبارت سلیس

حکایت اول

دو زن در طفلی منازعت میکردند و گواه نداشتند هردو پیش قاضی رفتند و انصاف خواستند قاضی جلاد را طلبید و فرمود که این طفل را دو پاره کن و بهر دو زن بده زنی چون این سخن شنید خاموش ماند و زن دیگر شورو فریاد آغاز کرد که برای خدا طفل مرا دو نیم مکن اگر چنین انصاف است طفل را نمی خواهم قاضی بیقین پنداشت که مادر طفل همین است طفل باو سپرد و زن دیگر را تازیانه زده راند

حکایت دوم

شخصی پیش پادشاهی رفت و عرض کرد که مردی همیشه در خانه من می آید و با زن من دوستی دارد لیکن گاهی او را نمی بینم و نمیدانم که کیست میخواهم که گرفتارش کنم از حضرت امیدوار انصاف ام پادشاه شیشه عطر باو داد و فرمود که بزنی خود سپار و بگو که کسی را مده آن شخص همچنان کرد پادشاه جاسوس چند را برگماشت که گرد خانه او بنشینند و از پارچه هر کسی که بوی عطر آید او را گرفته بیاوند القصه حریف قابو یافته نزد زن رفت زن عطر را در پارچه او مالید و گفت که شوهر من اگر چه مرا فرمود که کسی را

HIKAYATI LUTEEF DUR IBARUTI SULEES.

Hikayuti uwwul.

Do zun dur tifle moonazu, *ut* mekurdund o guwali nu-dashtund, hurdo peshi Qazee ruftund o insaf khwastund. Qazee julladra tulubeed o furmood ki “*een* tifra do paru koon o buhurdo zun bidih.” Zune choon *een* sookhun shooned khamoosh mand o zuni deegur shor o furee ad aghaz kurd ki “*bura* e Khooda tiffi mura do neem mukoon ! ugur chooneen insaf ust, tifra nu-me-khwahum “ Qazee buyuqeen pindasht ki ” maduri tiffi humeen ust.” Tiffi ba o soopoord o zuni deegur-ra tazee, anu zudu rand.

Hikayuti doo,um.

Shukhse peshi Padshahe ruft o *ur*z kurd ki “ murde humeshu dur khanu e mun me-ayud o ba zuni mun dostee darud lekin gahe ora nu-mebeenum o nu-medanum ki keest, mekhwahum ki giriftarush koonum. Uz huzrut oommedwari insaf um ” Padshah sheeshu e *utir* ba o dad o furmood ki “ Buzuni khood sipar o bugo ki kuse ra mudih ” An shukhs humchoonan kurd. Padshah jasoosi chundra burgoomasht ki girdi khanu e o binusheenund o uz parchu e hur kuse ki boo e *utir* ayud ora giriftu biyarund. Ulqissu hureef qaboo yaftu nuzdi zun ruft. Zun *utir*-ra dur parchu e o maleed o gooft ki “ Shuohuri mun ugurchi mura furmood ” ki “ Kuse ra *een* *utir* mudih ” lekin to ki jan o dili

این عطر مده لیکن تو که جان و دل منی اگر بکارت نیاید بچه
کار آید چون حریف از ان جا بر آمد جاسوسان بپوی عطر
سرراهش گرفتند و اسیر کرده پیش پادشاه بردند پادشاه ان
شخص را طلبید و گفت حریف زن تو حاضر است او را ببر و
بکش یا ببخش

حکایت سیم

زنی پیش قاضی رفت و گفت که فلان مرد با من بزور زنا
کرد قاضی ان مرد را طلبید و پرسید که چرا آبروی این زن
ریختی مرد انکار کرد قاضی فرمود که ده روپیه جرمانه باین
زن بده مرد ناچار بموجب حکم قاضی زر بزن داد چون زن
بیرون رفت قاضی مرد را فرمود برو و نقد خود از زن باز گیر
مرد چون این حکم یافت دوید و هر چند خواست که روپیه
از زن بزور بگیرد نتوانست زن پیش قاضی باز آمد و عرض
کرد که ان مرد روپیه از من بزور میگیرد هنوز نداده ام اگر
مرضی حضرت است بدهم قاضی گفت مرد که نقد را بزور از
تو گرفتن نتوانست بی رضای تو چگونه با تو زنا کرد تو دروغ
گویی برو و نقد باو بسپار و باز اینچنین افترا مکن

حکایت چهارم

در شهری انبار پنبه بدزدی رفت پنبه فروشان شکایت به
پادشاه بردند پادشاه هر چند که تجسس فرمود نزدی را نیافت
امیری عرض کرد که اگر فرمان باشد دزدان را بکیرم پادشاه

muneer ugur bukarut nyayud buchi kar ayud?" Choon hureef uz anja buramud jasoosan bubooç utir suri rahush giriftund o useer kurdu peshi Padshah boordund. Padshah an shukhsra tulubeed o gooft " hureefi zuni to hazir ust ora bubur o bukoosh ya bubukshsh."

Hikayuti see,um.

Zunc peshi Qazee ruft o gooft ki " foolan murd ba mun buzor zina kurd." Qazee an murdra tulubeed o poorseed ki " Chura abrooç een zun rekhtee?" Murd inkar kurd. Qazee furmood ki " dih roopeçu joormanu ba een zun bidih " Murd nachar bu moojibi hookmi Qazee zur buzun dad. Choon zun beroon ruft Qazee murdra furmood " Buro o nuqdi khood uz zun baz geer." Murd choon een hookm yaft duveed o hur chund khwast ki roopeçu uz zun buzor bugeerud nutuwanist. Zun peshi Qazee baz amud o urz kurd ki " an murd roopeçu uz mun buzor megeerud " hunoz nudadu um ; ugur murzeç huzrut ust biduhum " " Qazee gooft " Murd ki nuqdra buzor uz to giriftun nutuwanist be ruzaç to chigoonu ba to zina kurd ? To durogh goyee buro o nuqd baç bisipar o baz eenchooneen iftura mukoon."

Hikayuti chuharoom.

Dur shuhre umbari poombu bu doozdee ruft. Pumbu furoshan shikayut bu Padshah boordund, Padshah hurchund ki tujussoos furmood doozdera nu-yaft. Umeere urz kurd ki " ugur furman bashud doozdanra bugeerum " Padshah

حکم داد امیر بخانه خود رفت و خورد و بزرگ شهر را بمهانه ضیافت طلبید چون همه مردمان جمع شدند و نشستند امیر در آن مجلس رفت و بر روی همه مردمان نظر کرد و گفت چه حرامزاده و بیحیا و احمق مردمان اند که پنبه دزدیده اند و ریزه‌های پنبه در ریشه‌های ایشان جا کرده است و در مجلس من آمده اند چند کس همان وقت ریشه‌ها خود را از دست پائ کردند و معلوم شد که آنها دزدان اند پادشاه بر حکمت امیر آفرین و تحسین نمود

حکایت پنجم

شخصی پیش پادشاه رفت و گفت دی شب مردی از فوج پادشاهی بزور در خانه من آمد و با کنیز من زنا کرد پادشاه فرمود که اگر آن مرد باز در خانه تو بیاید هماندم مرا خبر کن شب دوم آن مرد باز آمد و در خانه او رفت صاحب خانه پادشاه را خبر داد پادشاه شمشیری در دست گرفت و با او روان شد چون بخانه او رسید اول چراغ را کشت و بعد آن آن مرد را بقتل رسانید و باز چراغ را طلبید و روی آن مرد دید و خدا را شکر کرد و صاحب خانه را گفت هر طعام که این وقت در خانه تو موجود باشد ببار صاحب خانه طعام آورد پادشاه بسیار بخوشی خورد صاحب خانه پرسید که ای خداوند بچه سبب اول چراغ را کشتید بعد از آن آنمرد را و چون روی آن مرد دیدید خدا را شکر کردید و طعام بیوقت خوردید پادشاه فرمود که پنداشته بودم که سواي پسر من کسی را چنین قدرت نیست از این

hookm dad Umeer bukhanu, e khood ruft o khoord o boo-
zoorgi shuhr-ra bu-buhanu, e ziyafut tulubeed. Choon humu
murduman jum u shoodund o nishustund Umeer dur an muj-
lis ruft o bur roo, e humu murduman nuzur kurd o gooft
“ Chi huraamzadu o be-hya o uhu muq murduman und ki
poombu doozdeedu und o rezha, e poombu dur reeshha, e
eshan ja kurdu ust o dur mujlisi mun amudu und.” Chund
kus hooman wuqt reeshha, e khoodra uz dust pak kurdund
o maloom shood ki anha doozdan und. Padshah bur hik-
muti Umeer afreen o tuhseen numood.

Hikayuti punjoom.

Shukhse peshi Padshah ruft o gooft “ Dee shub murde
uz fuoji padshahee buzor dur khanu, e mun amud o ba
kuneezi mun zina kurd.” Padshah furmood ki “ ugur an
murd baz dur khanu, e to bee-ayud humardum mura khubur
koon.” Shubi doo um an murd baz amud o dur khanu, e o
ruft. Sahibi khanu Padshahra khubur dad. Padshah shum-
shere dur dust girift o ba o ruwan shood, choon bukhanu, e o
ruseed uwwul churaghra⁴ koosht o badi an an murdra
buqutl rusaneed o baz churaghra tulubeed o roo, e an murd
deed o Khooda ra shookr kurd o sahibi khamra gooft “ Hur
tu, am ki een wuqt dur khanu, e to nuojood bashud bee, ar.”
Sahibi khanu tu, am awurd. Padshah bisee, ar bu khooshee
khoord. Sahibi khanu poorseed ki “ U, e Khoodawund
buchi subub uwwul churaghra kooshted bad uz an an murd
ra o choon roo, e an murd deeded Khoodara shookr kurd o
tu, am bewuqt khoorded?” Padshah furmood ki “ pindashtu
boodum ki siwa, e pisuri mun kusera chooneen qoodrut neest.

سبب اول چراغ را کشتم که اگر روي پسر خواهم دید از شفقت
 او را کشتن نخواهم توانست چون کشته شد چراغ طلبیدم و
 روي او دیدم و خدا را شکر کردم که پسر من نیست و آن وقت
 که از من انصاف خواستی با خود گفتم که تا انمرد را نکشم هیچ
 نخورم از آن وقت هیچ نخورده بودم ازین سبب سخت گرسنه
 بودم و طعام بی وقت خوردم

حکایت ششم

دانشمندی هزار روپیه عطاری را سپرد و بسفر رفت بعد
 مدتی از سفر باز آمد و روپیه از عطاری خواست عطاری گفت
 دروغ میگوئی مرا نه سپرده دانشمند باوي در آویخت مردمان
 جمع شدند و دانشمند را تکذیب کردند و گفتند این عطاری
 بسیار دیانت دار است گاهی خیانت نکرد اگر با این مناقشه
 خواهی کرد سزا خواهی یافت دانشمند ناچار شد و احوال بر
 کاغذی نوشت و پادشاه را نمود پادشاه فرمود برو نزد دوکان عطاری
 سه روز بنشین و او را هیچ مگو چهارم روز آن طرف خواهم رفت
 و ترا سلام خواهم کرد سواي جواب سلام هیچ بامن نگوئی چون
 از آنجا بروم نقد خود از عطاری بخواه آنچه او بگوید مرا خبر کن
 دانشمند موافق حکم پادشاه بر دوکان عطاری نشست روز چهارم
 پادشاه با حشمت بسیار آن طرف رفت چون دانشمند را
 دید اسب را استاده کرد و بر دانشمند سلام خواند دانشمند
 جواب سلام گفت پادشاه فرمود ای برادر گاهی نزد من نمی
 آئی و هیچ احوال خود بامن نمیگوئی دانشمند اندک سر

Uz een subub uwwul churaghra kooshtum ki ugur rooꝑe pisur khwahum deed uz shufuqut ora kooshtun nu khwahum tuwanist. Choon kooshtu shood churagh tulubeedum o rooꝑe o deedum, o Khoodara shookr kurdum ki pisuri mun neest. O an wuqt ki uz mun insaf khwastee ba khood gooftum ki " ta an murdra nu kooshum hech nu khoorum," uz an wuqt hech nu khoordu boodum uz een subub sukht goor-sinu boodum o tu, am be wuqt khoorduni."

Hikayuti shushoomi.

Danishmunde huzar roopee, u uttarera soopoord o busufur ruft. Badi mooddut uz sufur baz amud o roopee, u uz uttar khwast. Uttar gooft " durogh megoyee mura nu soopoordu, ee" Danishmund ba wy dur-awekht. Murdooman juma shoodund o danishmundra tukzeeb kurdund o gooftund " Een uttar bisee ar dee, anut dar ust, gahe khe, anut nukurd. Ugur ba een moonaqushu khwahee kurd suza khwahee yaft." Danishmund nachar shood o uẖwal bur kaghuze nuwisht o Padshah ra numood. Padshah furmood " Buro nuzdi dookani uttar si roz binusheen o ora hech mugo, Chuha-room roz an turuf khwahum ruft o toota sulam khwahum kurd. Siwaꝑe juwabi sulam hech ba mun nugoyee. Choon uz anja buro, um nuqdi khood uz uttar bukhwah, Anchi o bugoyud mura khubur koon." Danishmund mooʻafiqi hookmi Padshah bur dookani uttar nishust. Rozi chuha-room Padshah ba hushmuti bisiyar an turuf ruft. Choon danishmundra deed uspra istadu kurd o bur danishmund sulam khwand. Danishmund juwabi sulam gooft. Padshah furmood " Uꝑe buradur gahe nuzdi mun nu me-ayee o hech uẖwali khood ba num nu me-goyee." Danishmund un

جنبانید و دیگر هیچ نگفت عطار این همه میدید و می رسید
چون پادشاه رفت عطار دانشمند را گفت که هرگاه نقد مرا سپردی
کجا بودم و کدام شخص نزد من حاضر بود باز بگو شاید فراموش
کرده باشم دانشمند همه احوال باز گفت عطار گفت راست
می گوئی حالا مرا یاد آمد القصه هزار روپیه دانشمند را داد و
عذر بسیار نمود

حکایت هفتم

دو کس مال خود پیر زنی را سپردند و گفتند که هرگاه ما
هر دو خواهیم آمد خواهیم گرفت بعد چند روز شخصی از آنها
نزد زن آمد و گفت شریک من مرد حالا مال مرا بده پیر
زن ناچار شد و داد پس چند روز شخص دیگر آمد و مال
خواست زن گفت که شریک تو آمده بود و ترا مرده ظاهر
ساخت هر چند مبالغه کردم لیکن سخن من نشنید و همه
مال را برد شخص مذکور زن را پیش قاضی برد و انصاف
خواست قاضی بعد از تأمل دریافت که زن بی تقصیر است
فرمود که تو اول شرط کرده بودی که هرگاه ما هر دو شریک
خواهیم آمد مال خواهیم گرفت تو شریک خود را بیار و مال
بگیری تنها چگونه بیایی مرد لا جواب شده راه خود پیش
گرفت

حکایت هشتم

غلامی از نزد صاحب خود گریخت بعد چند روز صاحب

duk sur joombaneed o deegur hech nu gooft. *Uttar een* humu medeed o me-turseed. Choon Padshah ruft *uttar* danishmundra gooft ki “hurgah nuqd mura soopoordee *kooja* boodum o *koodam* shukhs nuzdi mun *hazir* bood, baz bugo shayud furamosh kurdu bashum.” Danishmund humu u^hwal baz gooft. *Uttar* gooft “rast me goyee *hala* mura yad amud” Ulqissu huzar roopiyu danishmundra *dad* o ozri bisiyar numood.

Hikayuti huftoom.

Do kus mali khood peer zunera soopoordund o gooftund ki “hurgah ma hurdo khwahem amud khwahem girift.” Badi chund roz shukhs uz anha nuzdi zun amud o gooft “shureeki mun moord, *hala* mal mura bidih” Peer zun nachar shood o dad. Pusi chund roz shukhsi deegur amud o mal khwast. Zun gooft ki “shureeki to amudu bood o toora moordu zahir sakht, hur chund moobalughu kurdum lekin sookhuni mun nushooneed o humu malra boord.” Shuksi muzkoor zunra peshi Qazee boord o insaf khwast. Qazee bad uz tu^uummool duryaft ki “zun be tuq-seer ust.” Furmood ki “to uwwul shurt kurdu boodee ki, hurgah mahurdo shureek khwahem amud mal khwahem girift, to shureeki khoodra biyar o mal bigeered, tunha chi-goону buyabee?” Murd la juwab shoodu rahi khood pesh girift.

Hikayuti hushtoom.

Ghoolame uz nuzdi sahibi khood goorekht. Badi chund

او در شهر دیگر رفت انجا غلام را دید و او را گرفت و گفت چرا کریختی غلام دست در دامن خواجه زده گفت غلام من هستی نقد بسیار از من دزدیدی و کریختی حالا که ترا یافته ام بر تو سیاست خواهم نمود القصه هر دو پیش قاضی رفتند و انصاف خواستند قاضی آن هر دو را نزد دريچه استاده کرد و فرمود که بیکبار هر دو از دريچه سرها بیرون کنید چون سر بیرون کردند قاضی جلاد را فرمود که شمشیر بر سر غلام بزن غلام چون این سخن بشنید در حال سر خود اندرون کشید و صاحب او اصلاً نجنید قاضی غلام را سیاست کرد و بصاحب او سپرد

حکایت نهم

شخصی مال بسیار صراف را سپرد و بسفر رفت چون باز آمد تقاضا نمود صراف انکار کرد و قسم خورد که مرا نه سپرده آن شخص پیش قاضی رفت و احوال خود گفت قاضی تأمل کرد و فرمود کس را مگو که فلان صراف مال تو نمیدهد تدبیری برای مال تو خواهم کرد روز دیگر قاضی آن صراف را طلبید و گفت کارهای بسیار بمن پیش آمده است تنها کردن نمیتوانم ترا نایب خود کردن میخواهم زیرا که متدین هستی صراف قبول کرد و بسیار خوش گردید چون بخانه رفت قاضی آن شخص را طلبید و گفت حالا مال خود از صراف بخواه البته خواهد داد شخص مذکور پیش صراف رفت صراف چون روی او دید گفت بیا بیا خوش آمدي مال تو فراموش کرده بودم دي شب مرا یاد آمد القصه مال باو داد و از طمع نیابت

roz sahibi o dur shuhri deegur ruft. Anja ghoolamra deed o ora girift o gooft " chura goorekhtee.?" Ghoolam dust dur damuni khwaju zudu gooft " Ghoolami mun hustee, nuqdi bisiyar uz mun doozdeedee o goorekhtee hala ki toora yaftu um bur to siyasut khwahum numood " Ulqissu hurdo peshi Qazee ruftund o insaf khwastund. Qazee an hurdora nuzdi durecchu istadu kurd o furmood ki " Buyukbar hurdo uz durecchu surha beroon kooned." Choon sur beroon kurdund Qazee julladra furmood ki " Shumsher bur suri ghoolam bizun." Ghoolam choon een sookhun bishooneed dur hal suri khood unduroon kusheed o sahibi o uslon nujoombeed. Qazee ghoolamra siyasut kurd o bu sahibi o soopoord.

Hikayuti nuhoom.

Shukhse mali bisiyar surrafe ra soopoord o busufur ruft. Choon baz amud tuqaza numood. Surraf inkar kurd o qusm khoord ki " mura nu soopoorduee." An shukhs peshi Qazee ruft o uhwali khood gooft. Qazee tu, ummool kurd o furmood " kusra mugo ki foolan surraf mali to numedihud ; tudbeere bura, e mali to khwahum kurd " Rozideegur Qazee an surrafra tulubeed o gooft " Karha, e bisiyar bumun peshi amudu ust tunha kurdun nu metuwanum, toora naibi khood kurdun mekhwahum zeeraki mootudy yin hustee." Surraf qubool kurd o bisiyar khoosh gurdeed. Choon bu khanu ruft Qazee an shukhsra tulubeed o gooft " Hala mali khood uz surraf bikwah ulbuttu khwahud dad." Shukhsi muzkoor peshi surraf ruft. Surraf choon roo, e o deed gooft " biya ! biya ! khoosh amudee mali to furamosh kurdu boodum, dee shub mura yad amud." Ulqissu mal ba, o dad o uz tumai nyabut peshi

پیش قاضي رفت قاضي گفت امروز پیش پادشاه رفته بودم شنیدم که کاري بزرگ ترا سپردن میخواهد خدا را شکر کن مرتبه بزرگ خواهي یافت حالا نایب دیگر براي خود تلاش خواهم کرد القصه قاضي اورا بدین حيله رخصت کرد

حکایت دهم

زني بازن همسايه خود دشمني داشت شبی مي بسيار خورد و مست شد و طفل خود را کشت و در خانه زن همسايه انداخت و صبح برو تهمت نهاد که طفل مرا کشته است اورا پیش قاضي برد و قاضي اول زن همسايه را در خلوت طلبید و بسيار ترسانید و گفت راست بگو و گرنه ترا خواهم کشت زن قسم خورد و انکار کرد قاضي گفت که اگر رو بروي من برهنه شوي سخن تو راست پندارم زن از حيا سرفرو کرد و گفت مرا کشته شدن قبول است لیکن زنهار برهنه نخواهم شد قاضي اورا رخصت کرد و زن فریادي را در خلوت طلبید و گفت اگر پیش من برهنه شو سخن تو باور کنم آن زن خواست که خود را برهنه کند قاضي اورا منع کرد و گفت که پسرا خود کشتي چون چند تازیانه اورا زد اقرار کرد که خود تقصیر کردم و تهمت برو نهادم القصه قاضي اورا بر دار کشید

حکایت یازدهم

شخصي دوهزار رویه در کیسه سر بهر به قاضي سپرد و خود بسفر رفت چون باز آمد کیسه خود همچنان سر بهر از قاضي گرفت و کشاد فلوس دید با قاضي مواخذه نمود قاضي

Qazee ruft. Qazee gooft “imroz peshi Padshah ruftu boodum shooneedum ki kare boozoorg toora soopoordun me khwahud. Khoodara shookr koon, murtubue boozoorg khwahee yaft. Hala naibi deegur burae khood tulash khwahum kurd.” Ulqissu Qazee ora budeen heelu rookhsut kurd.

Hikayuti duhoom.

Zune ba zuni humsayue khood dooshmunec dasht. Shube myi bisiyar khoord o must shood o tifi khood ra koosht o dur khanue zuni humsayu undakht o suba^h bur-o toohmut nihad ki “tifi mura kooshtu ust.” Ora peshi Qazee boord o Qazee uwwul zuni humsayura dur khulwut tulubeed o bisiyar tursanced o gooft “rast boogo wugurnu toora khwahum koosht” Zun qusm khoord o inkar kurd. Qazee gooft ki “ugur roo bu rooe mun buruhnu shuwee sookhuni to rast pindarum. Zun uz hya sur fooro kurd o gooft “mura kooshtu shoodun qubool ust. Lekin zinhar buruhnu nu khwahum shood” Qazee ora rookhsut kurd o zuni furiya-deera dur khulwut tulubeed o gooft “Ugur peshi mun buruhnu sho sookhuni to bawur koonum.” An zun kharast ki khoodra buruhnu koonud, Qazee ora munu kurd o gooft ki “pisur-ra khood kooshtec.” Choon chund taziyanu ora zud iqrar kurd ki “khood tuqseer kurdum o toohmut bur-o nihadam.” Ulqissu Qazee ora bur dar kusheed.

Hikayuti yazduhoom.

Shukhse do huzar roopiyu dur keesue sur bumoohur bu Qazee soopoord o khood busufur ruft. Choon baz amud keesue khood humchoonan sur bu moohur uz Qazee girift o kooshad fulooş deed ba Qazec moowakhuzu nu-

گفت برو دروغ میگوئی مرا روپیه‌ها نموده نسپرده بودی کیسه^۱ سربمهرچنان که سپردی بازگرفتی مردمان قاضی او را راندند آن شخص پیش پادشاه رفت و احوال خود عرض کرد سلطان اندک تأمل نموده فرمود که حالا برو و کیسه را نزد من بدار انصاف تو خواهم داد روز دیگر پادشاه مسند نو که بر تخت بود اندک پاره نمود و بشکار رفت فراشی که آن روز نوبت خدمت او بود چون مسند را پاره دید ترسید و لرزه بر اندام او افتاد و فراش دیگر را نمود و گفت اگر پادشاه خواهد دید مرا خواهد گشت پرسید که دیگری این سخن شنیده است یا مسند را دیده گفت نه گفت خاطر جمعدار درین شهر رفوگری است کامل مسند پیش او ببر او انچنان رفو خواهد کرد که کسی نخواهد دریافت فراش بدوکان او رفت و مسند بر فوکر داد و گفت هر چه بخواهی ترا بدهم لیکن بخوبی رفو کن رفوکر نیم دینار خواست فراش یک دینار او را بخشید رفوکر در یکشب مسند را رفو کرده داد فراش روز دیگر انرا بر تخت گسترد پادشاه چون مسند درست دید از فراش پرسید که این مسند که رفو کرد فراش تجاهل نمود پادشاه فرمود که هیچ مترس برای مصلحتی این را پاره کرده بودم فراش نشان داد پادشاه ان رفوکر را طلبید و پرسید که مثل این کیسه رفو کرده گفت بلی گفت اگر آن کیسه را بینی شناسی گفت آری پادشاه کیسه را نمود رفوکر کیسه را شناخت و گفت قاضی این شهر مرا برای رفو داده

mood. Qazee gooft "buro. Durogh megoyee mura roo-piyuha numoodu nu soopoordu boodee. Keesu,e sur bumoo-hur choonan ki soopoordee baz giriftee" Murdoomani Qazee ora randund. An shukhs peshi Padshah ruft o u/wali khood urz kurd. Sooltan unduki tu,ummool numoodu furmood ki "hala buro o keesura nuzdi mun bidar, insafi to khwahum dad" Rozi deegur Padshah musnudi nuo ki bur tukht bood unduk paru numood o bu shikar ruft. Furrashe ki an roz noubuti khidmuti o bood choon musnudra paru deed, tursced o lurzu bur undami o ooftad o furrashi deegur-ra numood o gooft "Ugur Padshah khwahud deed mura khwahud koosht" Poorseed ki "deegure een sookhun shooneedu ust ya musnudra deedu?" Gooft "nu" Gooft "Khatir jumudar; dur een shuhr rufoogure ust kamil. Musnud peshi o bibur. O anchoonan rufoo kwahud kurd ki kuse nukhwahud duryaft." Furrash budookani o ruft o musnud burufoogur dad o gooft "hurchi bikwahee toora bidihum lekin bukhoobee rufoo koon" Rufoogur neemdeenar khwast. Furrash yuk deenar ora bukhshed. Rufoogur dur yuk shub musnudra rufoo kurdu dad. Furrash rozi deegur anra bur tukht goosturd. Padshah choon musnud dooroost deed uz furrash poorseed ki "een musnud ki rufoo kurd?" Furrash tujahool numood. Padshah furmood ki "hech muturs bur,e muslu/hute een ra paru kurdu boodum." Furrash nishan dad. Padshah an rufoogur-ra tulubced o poorseed ki "misli een, keesu,e rufoo kurdu,ee." Gooft "bule" Gooft "ugur an keesura beenee shinasee?" Gooft "are" Padshah keesura numood. Rufoogur keesura shinakht o gooft "Qazee,e een shuhr mura

بود پادشاه قاضي را طلبید و گفت بر دیانت تو اعتماد تمام داشتم بنابراین منصب قضا بتو دادم نمیدانستم که دزدی مال این شخص چرا دزدیدی گفت ای خداوند که میگوید گفت من میگویم پس کیسه را نمود و رفورا نشان داد قاضي شرمنده شد پادشاه قاضي را در زندان فرستاد و مالک کیسه را فرمود که نقد خود از قاضي بگیر قاضي ناچار نقد او را داد روز دیگر پادشاه قاضي را بر دار کشید

حکایت دوازدهم

روزی شخصی را یک کیسه دینار در خانه کم شد او بقاضي خبر کرد قاضي همه مردمان خانه را طلبید و بهر کس یکیک چوب داد که همه آن در طول برابر بود و گفت هر که دزد است چوب او بقدر یک انگشت دراز خواهد شد چون همه را رخت کرد شخصی که دزدیده بود ترسید و چوب خود را بقدر یک انگشت تراشید روز دیگر چون قاضي همه را طلبید و چوبها دید معلوم کرد که دزد کیست کیسه دینار از و گرفت و میاست نمود

حکایت سیزدهم

شخصی با یکی شرط کرد که اگر بازی نیابم یک اثار گوشت از اندام من بتراش چون بازی نیافت مدعی ایفای شرط خواست او قبول نکرد هر دو پیش قاضي رفتند قاضي مدعی را گفت معاف کن قبول نکرد قاضي برهم شد و فرمود که بتراش

buræ rufoo dadu bood." Padshah Qazeera tulubeed o gooft "bur diyanuti to iutimadi tumam dashtum bunaburi een munsubi quza bu to dadum, numedanistum ki doozdee. Mali cen shukhs chura doozdeedee?" Gooft "Ue Khooda-wund ki megoyud?" Gooft "mun megoyum" Pus keesura numood o rufoora nishan dad. Qazee shurmindu shood. Padshah Qazee ra dur zindan firistad o maliki keesura furmood ki "nuqdi khooz uz Qazee bugeer" Qazee nachar nuqd ora dad. Rozi deegur Padshah Qazee ra bur dar kusheed.

Hikayuti doazduhoom.

Shukhsera yuk keesue deenar dur khanu goom shood. O bu Qazee khubur kurd. Qazee humu murdoomani kha-nura tulubeed o bu hur kus yuk yuk chob dad ki humue an dur tool burabur bood o gooft "hurki doozd ust cho-bi o buqudri yuk ungoosht duraz khurahud shood." Choon humura rookhsut kurd. Shukhs ki doozdeedu bood tur-seed o chobi khoozra buqudri yuk ungoosht turasheed. Rozi deegur choon Qazee humura tulubeed o chob-ha deed maloom kurd ki "doozd keest." Keesue deenar uz o girift o siyasut numood.

Hikayuti sezduhoom.

Shukhs ba yuke shurt kurd ki "ugur bazee nu-yabum, yuk asari gosht uz undami mun biturash." Choon bazee nuyaft moodu,ee eefac shurt khurast. O qubool nu kurd. Hurdo peshi Qazee ruftund. Qazee moodu,ee-ra gooft "moaf koon" Qubool nukurd. Qazee burhum shood o

لیکن اگر اندک زیاده از آثار خواهی تراشید ترا سیاست خواهم نمود مدعی نتوانست ناچار شده معاف کرد

حکایت چهاردهم

دو برادر مفلس بسفر رفتند و در راه کیسه پر از زر و دو پاره لعل یافتند برادر خورد گفت که غرض من حاصل شد حالا بخانه خواهم رفت برادر بزرگ گفت سیر جهان خواهم کرد آن زرا قسمت کردند برادر کلان حصه خود را به برادر خورد سپرد و گفت بزن من بده چون او بخانه رسید حصه برادر را بزن او داد مگر لعل نداد بعد سه سال برادر کلان از سفر بخانه آمد پاره لعل پیش زن خود ندید از برادر پرسید که لعل چه شد گفت بزن تو دادم گفت او میگوید که نیافتم گفت دروغ میگوید آن مرد زن خود را تنبیه آغاز کرد زن گریخت و پیش قاضی رفت و احوال خود باز نمود قاضی شوهر او را با برادر او طلبید و از برادر او پرسید که چون لعل باین زن سپردی کسی آن وقت حاضر بود گفت دو کس قاضی فرمود بطلب او آنها را اندکی نقد داد و گفت با من بیائید و پیش قاضی بدروغ گواهی دهید القصه آن هردو گواهی دادند قاضی شوهر آن زن را فرمود که برو و از زن خود پاره لعل بگیر زن کریان پیش سلطان رفت و احوال خود عرض کرد سلطان فرمود چرا پیش قاضی نمیروی گفت رفته بودم لیکن بخوبی انصاف نکرد سلطان آن هردو برادر و گواهان را طلبید و هر یک را جدا کرد و موم داد که بصورت آن لعل بسازید آن هردو

furmood ki " biturash lekin ugur unduki ziyadu uz *assar* khwahee turasheed toora siyasut khwahum numood." *Moo-
du,ee* nutuwanist nachar shoodu *moo,af* kurd.

Hikayuti chuharduhoom.

Do buraduri mooffis busufur ruftund o dur rah keesue poor uz zur o do paru*e* lal yaftund. Buraduri khoord gooft ki " Ghuru*zi* mun hasil shood hala bukhanu khwahum ruft." Buraduri boo*zoorg* gooft " Syri juhan khwahum kurd" An zur-ra qismut kurdund Buraduri kilan hissue khoodra bu buraduri khoord soopoord o gooft " buzuni mun bidih " Choon o bukhanu ruseed hissue buradur-ra buzuni o dad mugur lal nu dad. Badi si sal buraduri kilan uz sufur bukhanu amud. Paru*e* lal peshi zuni khood nu-deed. Uz buradur poorseed ki " lal chi shood?" Gooft "buzuni to dadum" Gooft "o megoyud ki nu-yaftum " Gooft " durogh megoyud." An murd zuni khoodra tumbiyu aghaz kurd. Zun goorekht o peshi Qazee ruft o u*h*wali khood baz numood. Qazee shuohuri ora ba buraduri o tulubeed o uz buraduri o poorseed ki " choon lal ba een zun soopoor-dee kuse an wuqt hazir bood?" Gooft " do kus." Qazee furmood " butulub." O an*h*ara undukee*e* nuqd dad o gooft " ba mun bee-ayed o peshi Qazee budurogh guhwahee dihed." Ulqissu an hurdo guwahee dadund. Qazee shuohuri an zunra furmood ki " buro o uz zuni khood paru*e* lal bugeer" Zun giree*an* peshi Sooltan ruft o u*h*wali khood urz kurd. Sooltan furmood " chura peshi Qazee numeruwce?" Gooft " ruftu boodum lekin bu khoob*ee* insaf nukurd." Sooltan an hurdo buradur o guwah*an*ra tulubeed o hur yukra jooda kurd o moom dad ki " bu sooruti an lal bisazed." An hur

برادر یکسان ساختند و آن هردو کواهان بصورت مختلف سلطان زن را فرمود که توهم بساز عرض کرد که لعل گاهی ندیدم چگونه سازم سلطان کواهانرا سیاست فرمود که اگر راست بگوئید خواهم گذاشت و کره خواهم کشت ناچار عرض کردند بدروغ کواهی دادیم و سلطان برادر خورد را چند تازیانه زد اقرار کرد که تقصیر کردم پادشاه بر قاضی عتاب فرمود که چرا بخوبی انصاف نکرد و لعل را بان زن دهانید

حکایت پانزدهم

جوانی پیر مردی را صد دینار سپرد و بسفر رفت چون باز آمد دینار خود خواست پیر مرد انکار کرد که مرا نداده جوان پیش قاضی ظاهر نمود قاضی پیر مرد را طلبید و پرسید که این جوان زر بتو سپرد گفت نه قاضی جوانرا فرمود کسی کواه داری گفت نه قاضی پیر مرد را گفت سوگند بخور جوان کریان شد و گفت او را از سوگند هیچ پاک نیست بارها سوگند دروغ خورده است قاضی جوان را گفت آنوقت که زرباو سپردی کجا نشسته بودی گفت زیر درختی گفت چرا گفتی که کواه ندارم آن درخت کواه تست نزد آن درخت برو و بگو که قاضی ترا می طلبد پیر مرد تبسم کرد جوان گفت ای قاضی می ترسم که درخت از حکم تو نخواهد آمد قاضی گفت مهر من ببر و بگو که این مهر قاضی است البته خواهد آمد جوان مهر قاضی گرفت و رفت قاضی بعد ساعتی از پیر مرد پرسید که آن جوان نزد درخت رسیده باشد گفت نه چون جوان نزد

do buradur yuksan sakhtund o an hurdo guwahan bu^o sooruti mookhtulif. Sooltan zunra furmood ki "to hum bisaz" Urz kurd ki "lal gahe nudecdum chigoonu sazum?" Sooltan guwahanra see,asut furmood ki "ugur rast bugoyed khwahum goozasht wugurnu khwahum koosht." Nachar urz kurdund "bu durogh guwahee dadem" o Sooltan buraduri khoordra chund tazee,anu zud iqrar kurd ki "tuqseer kurdum" Padshah bur Qazee itab furmood ki "chura bu khoobee insaf nu kurd?" o lal ra ban zun dihaned.

Hikayuti panzduhoom.

Juwane peer murdc-ra sud deenar soopoord obu-sufur ruft. Choon baz amud deenari khood-ra khwast. Peer murd inkar kurd ki "mura nusopoordu,ee." Juwan peshi Qazee zahir numood. Qazee peer murdra tulubeed o poorseed ki "een juwan zur bu-to soopoord?" Gooft "nu" Qazee juwanra furmood "kuse guwah daree?" Gooft "nu." Qazee peer murdra gooft "suogund bikhor." Juwan giree,an shood o gooft "ora uz suogund hech pak neest barha suogundi durogh khoordu ust." Qazee juwanra gooft "an wuqt ki zur ba, o soopoordee kooja nishustu boodee? Gooft "zeri durukhte" Gooft "chura gooftee ki guwah nudarum, an durukht guwahi toost. Nuzd an durukht buro o bugo ki Qazee toora me-tulubeed." Peer murd tubussoom kurd. Juwan gooft "u,c Qazee me-tursum ki durukht uz hookmi to nu-khwahud amud." Qazee gooft "moohuri mun bibur o bugo ki een moohuri Qazee ust ulbuttu khwahud amud." Juwan moohuri Qazee girift o ruft Qazee badi sa,ute uz peer murd poorseed ki "an juwan nuzdi durukht rusedu bashud? Gooft "nu." Choon

درخت رفت و مهر قاضي نمود و گفت قاضي ترا مي طلبيد از درخت هيچ نشنيد غمکين باز آمد و گفت مهر تو درخت را نمودم هيچ جواب نداد قاضي گفت درخت آمد و کواهي داده باز رفت پير مرد گفت اي قاضي اين چه سخن است هيچ درخت اينجا نه آمد قاضي گفت راست ميگوئي نه آمد ليکن آنوقت که از تو پرسيدم که جوان نزد درخت رسيد جواب دادي که نرسيد اگر تو زير آن درخت نقد نکرفتي چرا نگفتي که کدام درخت است آنرا نميدانم از اين معلوم ميشود که جوان راست ميگويد پير مرد الزام يافت و زر بجوان داد

حكايت شانزدهم

ماهي کيري هميشه ماهيان دريا کرفتي و در بازار فروختي روزي يک ماهي زنده گرفت و انچنان خوب گاهي نکرفته بود در دل خود گفت که اگر اين ماهي را در بازار بفروشم زياده از دوسه فلوس نخواهم يافت مصلحت انست که پيش پادشاه برم البته بسيار انعام خواهد داد القصه ماهي را پيش پادشاه برد پادشاه چون ماهي را ديد بسيار پسنديد و خوشنود شد و حکم کرد که ماهي کير را صد روپيه دهند وزير ان وقت حاضر بود در گوش پادشاه عرض کرد که براي يک ماهي اينقدر نقد دادن مصلحت نيست پادشاه جواب داد که اگر ندهم جاي شرم است زيرا که حالا حکم کرده ام وزير گفت مصلحت آن است که از ماهي کير بپرسيد که اين ماهي نراست يا ماده اگر بگويد که نراست ماده را بخواهيد اگر بگويد ماده

juwan nuzdi durukht ruft o moohuri Qazee numood o gooft “ Qazee toora me-tulubeed” uz durukht hech nu shooneed, ghumgeen baz amud o gooft “ moohuri to durukht-ra numoodum hech juwab nu-dad.” Qazee gooft “ Durukht amud o guwahe dadu baz ruft.” Peer murd gooft “ u e Qazee een chi sookhun ust? hech durukht eenja nu amud.” Qazee gooft “ rast me goyee, nu amud ; lekin an wuqt ki uz to poorseedum ki juwan nuzdi durukht rusced? juwab dad ki nu-rusced, ugur to zeri an durukht nuqd nugiriftee chura nugooftce ki koodum durukht ust? anra numedanum. Uz een maloom meshuwud ki juwan rast megoyud.” Peer murd ilzam yaft o zur bujuwan dad.

Hikayuti shanzduhoom.

Mahee-geere humeshu maheeani durya girifte o dur bazar furoklite. Roze yuk mahee, zindu girift o anchoonan khoob gahe nugiriftu bood. Dur dili khoob gooft ki “ ugur een maheera dur bazar bifuroshum zecadu uz do si fuloos nukhwahum yaft musluhut anust ki peshi Padshah burum ulbuttu bisee,ar inam khwahud dad.” Ulqissu maheera peshi Padshah boord. Padshah choon mahee ra deed bisee,ar pusundeed o khooshnood shood o hookm kurd ki mahee-geer-ra sud roopee, u dihund, Wuzeer an wuqt hazir bood dur goshi Padshah arz kurd ki “ burac yuk mahee een qudr nuqd dadun musluhut neest.” Padshah juwab dad ki “ ugur nudihum jae shurm ust zeeraki hala hookm kurdu um.” Wuzeer gooft “ musluhut an ust ki uz mahee-geer bipoorsed ki een mahee nur ust ya madu? ugur bugoyud ki nur ust Madura bukhrahed, ugur bugoyud madu

نمي ترسند شاعر گفت اي ندیم اگر تو مردی بیا بجای من
بنشین تا من بر خیزم پادشاه این لطیفه پسندید و خندید و
تقصیر او معاف فرمود

حکایت نوزدهم

زنی میرفت مردی او را دید و دنبال او روان شد زن پرسید
که چرا پس من می آئی گفت بر تو عاشق شده ام زن گفت بر
من چه عاشق شده خواهی من از من خوبتر است پس من می
آید برو و بر او عاشق شو مرد از آنجا برگشت و زنی بد صورت
دید بسیار ناخوش گردید و باز نزد او رفت و گفت چرا دروغ
گفتی زن گفت تو نیز راست نگفتی اگر عاشق من می بودی
پیش دیگری چرا میرفتی مرد شرمند شد

حکایت

کوزی را گفتند میخواهی که پشت تو راست شود یا پشت
دیگر مردمان همچو پشت تو کوز کرد گفت میخواهم که پشت
دیگر مردمان کوز کرد تا از آن چشم که دیگران مرا می بینند
من آنها را به بینم

حکایت بیست و یکم

شخصی هر روز شش نان میخرید روزی دوستی از وی پرسید
شش نان هر روز چه می کنی گفت نانی را نگاه میدارم و یک
نان را می اندازم و دو نان را واپس میکنم و دو نان را قرض

gooft " u,e nudeem ! ugur to murdee, biya bu ja,e mun binusheen, ta mun bur khezum." Padshah een luteefu pusundeed o khundeed o tuqsceri o mo'af furmood.

Hikayuti noozduhoom.

Zune meruft murde ora deed o doombali o ruwan shood. Zun poorseed ki " chura pusi mun me,ayee ?" Gooft " bur to ashiq shoodu um." Zun gooft " bur mun chi ashiq shood-u,ee ? Khwahuri mun uz mun khoobtur ust, pusi mun me ayud, buro o bur o ashiq sho." Murd uz anja bur gusht o zune bud soorut deed. Bisee ar na khoosh gurdeed o baz nuzdi o ruft o gooft " chura durogh gooftee ?" Zun gooft " to neez rast nugoofted. Ugur ashiq bur mun boodee peshi deegure chura meruftee " Murd shurmindu shood.

Hikayuti beestoom.

Koozera gooftund " mekhwahee ki pooshti to rast shuwud ya pooshti deegur murdooman humchoo pooshti to kooz gurdud ?" Gooft " mekhwahum ki pooshti deegur murdooman kooz gurdud ta uz an chushm ki deeguran mura mebeenund mun anhara bu beenum."

Hikayuti beest o yukoom.

Shukhse hur roz shush nan mekhureed. Roze doste uz wy. poorseed " shush nan hur roz chi mekoonee ? Gooft " nanera nigah medarum o yuk nanra me-undazum o do nanra wapus mekoonum o do nanra quruz medihum." An

میدهم ان دوست گفت سخن تو هیچ نمی فهم صاف بگو
گفت یکتان که میدارم میخورم و نانی که می اندازم خوشدا
من را میدهم و دو نان که واپس میکنم مادر و پدر را میدهم
و دو نان که قرض میکنم پسران خود را میدهم

حکایت بیست و دوم

امیر تیمور لنگ چون به هندوستان رسید و مطربان طلبید و
گفت از بزرگان شنیده ام که درین شهر مطربان کامل اند مطربی
نابینا پیش پادشاه حاضر شد و سرود آغاز کرد پادشاه بسیار
خوش گردید و نام او پرسید گفت نام من دولت است پادشاه
گفت دولت هم کور میشود او جواب داد که اگر دولت کور
نمودی بخانه لنگ نه امدهی پادشاه این جواب پسندید و انعام
بسیار باو داد

حکایت ت و سیم

شخصی نزد طبیب رفت و گفت شکم من درد میکند دوا
کن طبیب پرسید امروز چه خورده گفت نان سوخته طبیب
دوا در چشم او کردن خواست آن شخص گفت ای طبیب
درد شکم را با چشم چه نسبت حکیم گفت اول ترا دواي
چشم می باید کرد زیرا که اگر چشمت درست بودی نان
سوخته نمیخوردی

dost gooft "Sookhuni to hech nu mefuhmum, saf bugo." Gooft "yuk nan ki medarum mekhoorum o nane ki me undazum khooshdamunra medihum o do nan ki wapus mekoonum Madur o Pidur-ra medihum o do nan ki quruz mekoonum pisurani khoodra me dihum."

Hikayuti beest o doo,um.

Umeer Teemoor Lung choon bu Hindoostan ruseed o mootriban tulubeed, o gooft, "uz boozoorgan shooneedu um ki dur een shuhr mootribani kamil und." Mootribe nabeenapeshi Padshah *hazir* shood o surod aghaz kurd. Padshah bisiyar khoosh gurdeed o nami o poorseed. Gooft "nami mun duolut ust." Padshah gooft, "duolut hum kor meshuwud." O juwab dad, ki "ugur duolut kor nu boode bu khanu, lung du amude." Padshah een juwab pusundeed o inami bisiyar bu, o dad.

Hikayuti beest o see,um.

Shukhse nuzdi tubeeb ruft o gooft "shikumi mun durd mekoonud duwa koon." Tubeeb poorseed "imroz chi khoodu, ee? Gooft "nani sokhtu." Tubeeb duwa dur chushmi o kurdun khwast. An shukhs gooft "U, ee tubeeb! durdi shikumra ba chushm chi nisbut?" Hukeem gooft "uwwul toora duwa, ee chushm me bayud kurd zeeraki ugur chushmut dooroost boode nani sokhtu nime-khoorde."

حکایت بیست و چهارم

روزی پادشاه از شاعری رنجید جلاد را فرمود که رو بروی من بکش جلاد برای شمشیر آوردن رفت شاعر حاضر انرا گفت تا شمشیر آورده شود مرا سیلی ها بزنید که پادشاه خوش شود پادشاه تبسم نمود و تقصیر او بخشید

حکایت بیست و پنجم

شاعری تونگری را مدح کرد هیچ نیافت پس هجو کرد تونکر او را هیچ نگفت روز دیگر شاعر بر دروازهٔ او رفت و نشست تونکر گفت ای شاعر مدح کردی هیچ ترا ندادم هجو کردی هیچ نگفتم حالا چرا اینجا نشستهٔ کنت حالا میخواهم که اگر بمیری مرثیهٔ تو بگویم

حکایت بیست و ششم

پادشاهی در خواب دید که تمام دندانهای او افتاده اند از منجمی تعبیر آن پرسید گفت که اولاد و اقارب پادشاه همه رو بروی پادشاه خواهند مرد پادشاه درخشم شد و منجم را قید کرد و منجم دیگر را طلبید و تعبیر آن خوات پرسید عرض کرد که از همه اولاد و اقارب پادشاه زیاده تر خواهد زیست پادشاه این نکته پسندید و انعام داد

Hikayuti beest o chuharoom.

Roze Padshah uz shaire runjeed. Julladra furmood ki “ roo burooe mun bukoosh.” Jullad burae shumsher awurdun ruft. Sha'ir haziranra gooft “ ta shumsher awurdu shuwud mura selee-ha buzuned ki Padshah khoosh shuwud.” Padshah tubussoom numood o tuqseeri o buksheed.

Hikayuti beest o punjoom.

Shaire tuwungure-ra mudh kurd, hech nu-yaft, pus hoojoo kurd tuwungur ora hech nu gooft. Rozi deegur sha'ir bur durwazue o ruft o nishust. Tuwungur gooft “ ue sha'ir ! mudh kurdee hech toora nudadum, hoojoo kurdee hech nu gooftum, hala chura een ja nishustu,ee?” Gooft “ hala mekhwahum ki ugar bunceree mursee ue to bugoyum.”

Hikayuti beest o shushoom.

Padshahe dur khwab deed ki tumam dundanhae o'ooftadu und, uz moonujjime tabeeri an poorseed. Gooft ki “ uolad o uqaribi Padshah humu roo burooe Padshah khwahund murd.” Padshah dur khushm shood o moonujjim ra qyd kurd, o moonujjimi deegur-ra tulubeed o tabeeri an khwab poorseed. Urz kurd ki “ uz humu uolad o uqarib Padshah zee adatur khwahud zeest.” Padshah een nooktu pusundeed o inam dad.

حکایت بیست و هفتم

شخصی مرتبه بزرگ یافت دوستی برای تهنیت پیش او رفت آن شخص پرسید کیستی و چرا آمده دوست او شرمندده کردید و گفت مرا نمی شناسی دوست قدیم تو ام برای تعزیت نزد تو آمده ام شنیده ام که کور شده

حکایت بیست و هشتم

پادشاهی در جنگ شکست یافت شخصی از فوج دشمن او را گرفت و شناخت که پادشاه است اسباب خود بر سر او نهاد چون بمنزل رسید قدری برنج او را داد که بپزد و بخورد پادشاه بسیار کرسنه بود برنج را در سبزه کرد و بر آتش نهاد و خود از آتش دور نشست سگی آمد و سبزه گرفت و کریخت پادشاه خندید آن شخص بر پادشاه غصه شد و گفت ای احمق سگ سبزی ترا برد و خنده کردی بگو سبب چیست پادشاه خاموش ماند چون تازیانه یافت گفت روزی چنان بودم که هرگاه برای شکار میرفتم صد شتر اسباب باور چرخانه من همراه میرفت امروز چنان هستم که مشیت برنج هم سگ نکذاشت آن شخص عذر تقصیرات نمود و گذاشت

حکایت بیست و نهم

روزی مرغی بر درختی نشسته بود پادشاه او را دید و با حاضران گفت که این را به تیر خواهم گشت تیر و کمان را

Hikayuti beest o huftoom.

Shukhse murtubue boozoorg yaft, doste burae tuhniyut peshi o ruft, *an* shukhs poorseed “keestee o chura amuduee?” dosti o shurmindu gurdeed o gooft, “mura nu me shinasce? dosti qudeemi to um, burae taziyyut nuzdi to amudu um, shooneedu um ki kor shooduee.”

Hikayuti beest o hushtoom.

Padshahe dur jung shikust yaft. Shukhse uz fuoji dooshmun ora girift o shinakht ki “Padshah ust.” Usbabi khood bur suri o nihad. Choon bumunzil ruseed qudure burinj ora dad ki “bipooz o bikhor.” Padshah bisecar goorsinu bood. Buring ra dur suboo kurd o bur atish nihad o khood uz atish door nishust. Suge amud o suboora girift o goorekht. Padshah khundeed. *An* shukhs bur Padshah ghoossu shood o gooft “ue uhmug! Sug subooe toora boord o khundu kurdec? bugo subub-cheest?” Padshah khamoosh mand. Choon tazecanu yaft gooft “roze choonan boodum ki hurgah burae shikar meruftum sudshootoori usbabi bawurchee-khanue mun humrah me ruft, imroz choonan hustum ki mooshti burinj hum sug nu goozasht.” *An* shukhs ozri tuqseerat nu-mood o goozasht.

Hikayuti beest o nuhoom.

Roze moorghe bur durukhte nishustu bood, Padshah ora deed o bu haziran gooft ki “ceera bu teer khwahum

گرفت و تیر بر مرغ انداخت و خطا کرد مرغ پرید پادشاه بسیار خجل گردید شخصی برای دفع خجلت گفتن گرفت که پادشاه اگر اول مرغ را کشتن خواست کشتن می توانست لیکن بر جان او رحم کرد و قصداً خطا نمود

حکایت سیم

شخصی یک طوطی پرورد و او را زبان پارسی آموخت طوطی در جواب هر سخن می گفت درین چه شک روزی آن شخص طوطی را در بازار برای فروختن برد و صد روپیه قیمت آن ظاهر کرد مغلی از طوطی پرسید که لایق صد روپیه هستی گفت در این چه شک مغل خوشنود شد و طوطی را خرید و بخانه خود برد هر سخن که با طوطی می گفت جواب آن درین چه شک میافت در دل خود شرمزده و پشیمان گردید و گفت حماقت کردم که چنین طوطی خریدم گفت درین چه شک مغل را تبسم امد و طوطی را آزاد کرد

حکایت می و یکم

روزی پادشاهی مع شاهزاده بشار رفت چون هوا گرم شد پادشاه و شاهزاده لباده خود را بردوش مسخره نهادند پادشاه تبسم کرد و گفت ای مسخره بر تو بار یکم خراست گفت بلکه بار دو خر

koosht.” Teer o kuman ra girift o tecr bur moorgh undakht o khuta kurd. Moorgh pureed, Padshah bisiyar khujil gurdeed. Shukhs buræ dufæ khijlut gooftun girift ki “ Padshah ugur uwwul moorgh ra kooshtun khwast, koosh-tun metuwanist, lekin bur jani o ruhm kurd o qusdun khuta numood.”

Hikayuti seeyoom.

Shukhs yuk tootee purwurd o ora zoobani Parsee amokht. Tootee dur juwabi hursookhun megooft “dur een chi shuk?” Roze an shukhs tootee ra dur bazar buræ furokhtun boord o sud roopee, qeemuti an zahir kurd. Mooghule uz tootee poorseed ki “ laiqi sud roopee, hustee?” Gooft “ dur een chi shuk?” Mooghul khooshnood shood o tooteera khureed o bu khanæ khood boord. Hur sookhun ki ba tootee megooft juwabi an “ dur een chi shuk?” meyaft. Dur dili khood shur-mindu o pusheman gurdeed o gooft “ himaqut kurdum ki chooneen tootee khureedum.” Gooft “ dur een chi shuk?” Mooghulra tubusoom amud o tooteera azad kurd.

Hikayuti see o yukoom.

Roze Padshahe my Shahzadu, bu shikar ruft, choon huwa gurm shood Padshah o Shahzadu lubadæ khoodra bur do-shi muskhuræ nihadund. Padshah tubusoom kurd o gooft “ uæ muskhuru ! bur to bari yuk khur ust,” gooft “ bulki bari do khur.”

حکایت سی و دوم

مسخره با زنی شادی کرد بعد از چهار ماه زن او پسر زانید
شوهر را گفت این پسرا چه نام خواهی داشت گفت پیک
چرا که راه نه ماه در چهار ماه طی کرد

حکایت سی و سیوم

دانشمندی در مسجد می نشست و با مردمان وعظ می
گفت شخصی در آن مجلس هر روز می کیرست روزی دانشمند
گفت که سخن من در دل این شخص بسیار اثر میکند ازین
سبب میگردید دیگران آن شخص را گفتند که در دل ما سخن
دانشمند هیچ اثر نمیکند چگونه دل داری که میگرئی گفت
بر سخن دانشمند نمیگیرم بلکه یکت خصی پرورده بودم و
اورا بسیار دوست داشتم چون خصی پیر شد مرد هرگاه دانشمند
سخن میگوید وریش او می جنبد خصی مرا یاد می آید زیرا
که او هم اینچنین ریش دراز داشت

حکایت سی و چهارم

شخصی دستار درویشی گرفت و گریخت درویش بگورستان
رفت و نشست مردمان اورا گفتند که آن شخص دستار ترا
بطرف باغ برد در گورستان چرا نهشته و چه میکنی گفت
او نیز آخر اینجا خواهد آمد ازین سبب اینجا نهشته ام

Hikayuti see o doo,um.

Muskhuru, e ba zune shadee kurd, bad uz chuhar mah zuni o pisur za'eed, shuohur-ra gooft, " een pisur-ra chi nam khwahee dasht ?" gooft, " pyk, chura ki rahi nuh mah dur chuhar mah ty kurd."

Hikayuti see o seyyoom.

Danishmunde dur musjid me nishust o bu murdooman waz megooft. Shukhse dur an mujlis hur roz megeereest. Roze danishmund gooft ki " sookuni mundur dili een shukhs bisiyar usr mekoonud uz een subub me gireed." Deeguran an shukhs ra gooftund ki " dur dili ma sookhuni danishmund hech usr nu mekoonud, chigoonu dil daree ki megiruree?" Gooft " bur sookhuni danishmund nu megirem bulki yuk khusee purwudu boodum o ora bisiyar dost dash-tum. Choon khusee peer shood moord. Hurgah danishmund sookhun megoyud o reeshi o me joombud, khusee mura yad meayud zeeraki o hum eenchooneen reeshi duraz dasht."

Hikayuti see o chuharoom.

Shukhse dustari durweshe girift o goorekht. Durwesh bu goristan ruft o nishust. Murdooman ora gooftund ki " an shukhs dustari toora bu turufi bagh boord, dur goristan chu-ra nishustu, ee o chi mekoonee?" Gooft " o necz akhir eenja khwahud anud, uz een subub eenja nishustu um."

حکایت سی و پنجم

پادشاهی با وزیر خرما میخورد و تخم خرما نزد وزیر می انداخت بعد خوردن وزیر را گفت بسیار خوار هستی زیرا که تخم خرما بسیار پیش تو افتاده اند وزیر گفت نه جهان پناه بسیار خوار هستند که نه تخم گذاشتند نه خرما

حکایت سی و ششم

روزی سکندر با حاضران گفت که گاهی کسی را محروم نکردم هر کس هر چه از من خواست بخشیدم شخصی انوقت عرض کرد که خداوند مرا یکدرم در کار است ببخش سکندر فرمود که از پادشاهان چیز محقر خواستن بی ادبی است آن شخص گفت که اگر پادشاه را از یکدرم دادن شرم می آید ملکی مرا بخش سکندر گفت اول سوال کردی کم از مرتبه من و دیگر سوال کردی زیاده از مرتبه خود هر دو سوال بیجا کردی آن شخص لا جواب و شرمنده گردید

حکایت سی و هفتم

پادشاهی از مسخره برنجید و زیر پای فیل انداختن فرمود مسخره شور نمود که ای خداوند من ضعیف لایق پای فیل نیستم مرا زیر پای صعوه انداز زیر پای فیل وزیر را زیرا که وزیر فربه است استخوانهای او در پای فیل نخواهندخلید پادشاه طرف وزیر دید و تبسم کرد و گفت چه میگوئی وزیر

Hikayuti see o punjoom.

Padshahe ba Wuzeer khoorma me khoord, o tookhmi khoorma nuzdi Wuzeer me undakht, badi khoordun Wuzeer-ra gooft, “ bisee ar khwar hustee zeera ki tookhmi khoorma bisee ar peshi to oostadu und.” Wuzeer gooft “ nu, Juhan punah bisee ar khwar hustund ki nu tookhm goozashtuund nu khoorma.”

Hikayuti see o shushoom.

Roze Sikundur ba haziranra gooft ki “ gahe kusera muhroom nu kurdum, hur kus hurchi uz mun khwarast bukhsheddum.” Shukhs an wuqt arz kurd ki “ Khoodawund! mura yuk dirum dur kar ust bubukhs.” Sikundur furmood ki “ uz Padshahan cheezi moohuqqur khwarastun be udubee ust.” An shukhs gooft ki “ ugur Padshahra uz yuk dirum dadun shurm me ayud moolke mura bukhshud.” Sikundur gooft “ uwwul suwal kurdee kum uz murtubue mun o deegur suwal kurdee zeeadu uz murtubue khood, hur do suwal beja kurdee.” An shukhs la juwab o shurmin-du gurdeed.

Hikayuti see o huftoom.

Padshahe uz muskhuru burunjeed o zeri pa'e feel undakhtun furmood. Muskura shor numood ki “ u'e Khoodawund! mun za'ee' la'iqi pa'e feel neestum, mura zeri pa'e sowu undaz o zeri pa'e feel Wuzeer-ra zeeraki Wuzeer foorbu ust oostookhwanha'e o dur pa'e feel nu khwarahund khuleed.” Padshah turufi Wuzeer deed o tubusoom kurd o gooft

عرض کرد که برای خدا تقصیر این حرام زاده ببخش و کره مرا نیز در بلا خواهد انداخت پادشاه را سخن مسخره و شفاعت وزیر پسند آمد تقصیر معاف کرد و خلعت بخشید

حکایت سی و هشتم

شیری و مردی در یکخانه تصویر خودها دیدند مرد شیر را گفت می بینی شجاعت انسان که شیر را تابع کرده است شیر گفت مصور این انسان است اگر شیر مصور بودی اینچنین نبود

حکایت سی و نهم

شخصی پیش یک نویسنده رفت و گفت خطی بنویس گفت پای من درد میکند آن شخص گفت ترا جایی فرستادن نمیخواهم که چنین عذر میکنی جواب داد که این سخن تو راست است لیکن هرگاه که برای کسی خط می نویسم طلبیده می شوم برای خواندن آن زیرا که دیگر شخص خط من خواندن نمیتواند

حکایت چهلیم

شخصی خطی می نوشت مردی بیگانه نزد او نشست و طرف خط میدید آن شخص در خط نوشت که مردی بیگانه و احمق نزد من نشسته است و خطرا میخواند ازین سبب هیچ راز نمی نویسم آنمرد گفت مرا احمق می پنداری چرا

“chi megoyee?” Wuzeer *urz* kurd ki “buraj *Khooda* tuq-seeri *een* *hura*mzadu bubukhsh wugurnu mura neez dur bula *khwahud* undakht.” Padshah ra sookhuni muskuru o shufa, *uti* Wuzeer pusund amud. Tuqser *moof* kurd o *khi-lut* bukhshheed.

Hikayuti see o hushtoom.

Shere o murde dur yuk khanu *tusweeri* *khoodha* deed-und. Murd sher-ra gooft, “mebeenee shooja *uti* insan ki sher-ra *tabi* kurdu ust,” sher gooft; “*moosuwwuri* *een* insan ust ugur sher *moosuwwur* boode *een* chooneen nu boode.”

Hikayuti see o nuhoom.

Shukhse peshi yuk nuweesindu ruft o gooft, “khutte *bi-nuwees*,” gooft “*pa*e mun durd mekoonud,” *an* shukhs gooft “*toora* *ja*e fristadun nu mekh~~h~~rahun ki chooneen *ozr* me koonee,” Juwab dad, ki “*een* sookhuni to rast ust, lekin hurgah ki buraj kuse khutt menuweesum tulubeedu me shuwum buraj *khwanduni* *an* zeera ki deegur shukhs khutti mun *khwandun* nu metuwanud.”

Hikayuti chihloom.

Shukhse khutte me nuwisht, murde beganu nuzd o *nishust* o turufi khutt medeed, *an* shukhs dur khutt nuwisht ki “murde beganu o *u*hmuq nuzdi mun nishustu ust o khutra mekhwanud, uz *een* subub hech raz numenuweesum.” *an* murd gooft, “mura *u*hmuq me pindaree? Chura raz nu-

راز نمي نويسي خط تو نخوانده‌ام نويسنده گفت اگر خط من
نخواندي چگونه معلوم كردي كه چنين نوشته ام

حكايت چهل و يكم

روزي باز خرومي را گفت بسيار بيوفا هستي مردمان ترا
مي پرورند و براي تو خانه مي سازند و هرگاه ترا گرفتن ميخواهند
چرا ميكريزي من اگر چه مرغ جنگلي ام ليكن چند روز كه
از دست مردمان طعمه ميخورم براي ايشان شكار ميكنم و
هرچند دور ميروم چون طلبيده ميشوم باز مي آيم خروس
جواب داد كه گاهي بازي را بر سيخ ديده و من بسيار خروسان را
بر سيخ كباب و بسيار خروسان را بر آتش بريان ديده‌ام تو بسيار
دور گريزي اگر بازي را بر سيخ بيني باز لا جواب شد

حكايت چهل و دوم

دانشمندی مصاحب پادشاه بود موي ريش خود ميكند
روزي پادشاه او را گفت كه اگر بار ديگر موي ريش خواهي بر
كند بر تو سياست خواهم نمود بعد چند روز دانشمند كاري
كرد كه پادشاه بسيار بر او مهربان گرديد و او را گفت هرچه
بخواهي ترا ببخشم دانشمند گفت ريش من مرا ببخش ديگر
هيچ نمي خواهم پادشاه تبسم كرد و گفت اگر خوشي تو در
همين است بخشيدم

me nuweesee? khutti to nu khwandu um." Nuweesindu gooft "ugur khutti mun nu khwandee chigoonu maloom kurdee ki chooneen nuwishtu um?"

Hikayuti chihl o yukoom.

Roze baz khooroosera gooft "biseear be wufa hustee, murdooman toora me purwurund o burae to khanu me sazund o hurgah toora giriftun mekhwahund chura me goorezee? mun ugurchi moorghli jungulce um lekin chund roz ki uz dusti murdooman tannu me khoodum burae eshan shikar mekoonum o hurchund door meruwum choon tulubcedu meshuwum baz me-ayum." Khooroos juwab dad ki "gahe bazera bur seekh deedu? o mun biseear khooroosanra bur seekh kubab o biseear khooroosanra bur atish birceen deedu um. To biseear door goorezee ugur bazera bur seekh beenee." Baz la juwab shood.

Hikayuti chihl o dooum.

Danishmunde moosakibi Padshah bood. Mooe recshi khood me kunud. Roze Padshah ora gooft ki "ugur bari deegur mooe reesh khwahee bur-kund bur to seeasut khwahum numood." Badi chund roz danishmund kare kurd ki Padshah biseear bur o mihurban gurdeed o ora gooft "hur chi bukhwahee toora bubukhshum." Danishmund gooft "reeshi mun mura bubukhsh, deegur hech nume khwahum." Padshah tubussoom kurd o "gooft ugur khooshee? to dur humeen ust bukhshedum."

حکایت چهل و سیوم

زشت روی پیش طبیب رفت و گفت بر زشت ترین جای مرا دملي شده است دوا بده طبیب بر روی او نظر کرد و گفت دروغ میگوئي روی تو می بینم بر آن هیچ دمل

حکایت چهل و چهارم

شخصی نوکر خود را گفت که علی الصبح اگر دو زاغ را یکجا ببینی مرا خبر کن که آنها را خواهم دید و شکون نیک خواهم یافت تمام روز مرا بخوشي خواهد گذشت القصه نوکر او دو زاغ را یکجا دید صاحب خود را خبر داد صاحب او چون بیرون آمد یک زاغ را دید دیگر زاغ پریده بود بسیار بر نوکر غصه شد و تازیانه زدن گرفت همان وقت دوستی برای او طعام فرستاد نوکر عرض کرد که ای خداوند یک زاغ را دیدی طعام یافتی اگر دو زاغ را میدیدی می یافتی آنچه من یافتم

حکایت چهل و پنجم

طبیعی هرگاه بکورستان رفتی چادر بر سر و روی خود کردی مردمان پرسیدند که سبب این چیست گفت از مردگان این کورستان شرم میکنم زیرا که از دواي من مرده اند

Hikayuti chihl o seyoom.

Zisht rooꝑ peshi tubeeb ruft o gooft, “bur zishtureen jaꝑ mura doomle shoodu ust, duwa bidih.” Tubeeb bur rooꝑ o nuzur kurd o gooft “durogh megoyee, rooꝑ to me beenum bur an hech doomul neest.”

Hikayuti chihl o chuhaaroom.

Shukhse nuokuri khoodra gooft ki “ule oossubah ugur do zaghra yuk ja nishustu beenee mura khubur koon ki an-hara khwanum deed o shoogooni nek khwahum yaft, tumam roz mura bukhooshec khwahud goozusht.” Ulqissu nuokuri o do zaghra yuk ja deed, sahib-i khoodra khubur dad, Sahibi o choon beroon amud yuk zaghra deed deegur zagh purseedu bood, biscear bur nuokur ghoossu shood o tazeeanu zudun girift. Hooman wuqt doste buraꝑ o tuam furistad. Nuokur arz kurd ki “uꝑ khoodawund! yuk zaghra dcedee tuam yaftee ugur do zaghra medeede me yafte anchi mun yaftum.”

Hikayuti chihl o punjoom.

Tubeebc hurgah bu goristan ruft chadur bur sur o rooꝑ khood kurd. Murdooman poorseedund ki sububi een cheest?” Gooft “uz moordugani een goristan shurm mekoonum zeera ki uz duwaꝑ mun moordu und.”

حکایت چهل و ششم

روزي پادشاهي ظالم تنها از شهر بيرون رفت شخصي را زير درختي نشسته ديد پرسيد که پادشاه اين ملک چگونه است ظالم يا عادل گفت بسيار ظالم است پادشاه گفت مرا مي شناسي گفت نه پادشاه گفت منم سلطان اين ملک آنمرد ترسيد و پرسيد مرا ميداني پادشاه گفت نه گفت پسر فلان سوداگر ام همراه سه روز ديوانه ميشوم امروز يکي از ان سه روز است پادشاه خنديد و او را هيچ نگفت

حکایت چهل و هفتم

شاعري پيش تونكري رفت و بسيار او را ستود تونكر خوشنود شد و گفت نزد من نقد نيست ليکن غله بسيار است اگر فردا بيابي بدهم شاعر بخانه خود رفت و وقت فجر نزد تونكر باز آمد تونكر پرسيد چرا آمدي گفت ديروز وعده دادن غله كرديد از اين سبب آمده ام تونكر گفت عجب احمق هستي تو از سخن مرا خوش كردي من نيز ترا خوش نمودم حالا غله چرا دهم شاعر شرمنده شده باز رفت

حکایت چهل و هشتم

درويشي تقصير بزرگ کرد پيش حبشي کوتوال بردند کوتوال حکم کرد که تمام روي درویش سیاه کنید و در تمام شهر گردانيد درویش گفت اي کوتوال نصف روي من سیاه کن و

Hikayuti chihul o shushoom.

Roze Padshahi Zalim tunha uz shuhr beroon ruft. Shukhse ra zeri durukhte nishustu deed. Poorseed ki "Padshahi een moolk chigoonu ust ? zalim ya adil ?" Gooft " bisee,ar zalim ust." Padshah gooft " mura me shinasee ?" Gooft " nu." Padshah gooft " munum Sooltani een moolk." Aa murd turseed o poorseed " mura medanee ?" Padshah gooft " nu." Gooft " pisuri foolaa suodagur um, hur mah si roz deewanu meshuwum, imroz yuke uz aa si roz ust." Padshah khundeed o ora hech nu gooft.

Hikayuti chihul o huftoom.

Sha,ire peshi tuwungure ruft o bisee,ar ora sutood. Tuwungur khooshnood shood o gooft " nuzdi mun nuqd neest lekin ghullu bisee,ar ust ugur furda bee,ayee bidihum." Sha,ir bukhanu,ekhood ruft o wuqti fujurnuzdi tuwungur baz amud. Tuwungur poorseed " chura amudee ?" Gooft " dee roz wadu,e daduni ghullu kurded uz een subub amudu um." Tuwungur gooft " vjub u/muq hustee ! to uz sookhun mura khoosh kurdee mun neez toora khooshi numoodum, hala ghullu chura dihum ?" Sha,ir shurmindu shoodu baz ruft.

Hikayuti chihul o hushtoom.

Durwesh tuqseeri boozoorg kurd, peshi hubshee Kotwal boordund. Kotwal hookm kurd ki " tumam rooe durwesh siyah kooneed o dur tumam shuhr gurdaned." Durwesh gooft, " u,e Kotwal nisfi rooe mun siyah koon, wugur nu

کر نه همه مردمان شهر خواهند دانست که حبشی کوتوال
هستم کوتوال ازین سخن خندید و تقصیر درویش معاف کرد

حکایت چهل و نهم

نابینائی در شب تار چراغ در دست و سبو بر دوش گرفته
در بازار میرفت شخصی از وی پرسید که ای احمق روز و شب
در چشم تو یکسان است از چراغ ترا فایده چیست نابینا
خندید و گفت این چراغ برای من نیست بلکه برای تست
تا در شب تار سبوی مرا نشکني

حکایت پنجاه

درویشی بر دوکان بقالی رفت و در خریدن شتایی کرد بقال
درویش را دشنام داد درویش در خشم شد و پاپوشی بر سر بقال
زد بقال پیش کوتوال رفت و نالش نمود کوتوال درویش را
طلبید و پرسید که چرا بقال را زدی درویش گفت که بقال مرا
دشنام داد کوتوال گفت ای درویش تقصیر بزرگ کردی
لیکن فقیر هستی ازین سبب ترا سیاست نمی کنم برو هشت
آنه ببقال بده که سزای تقصیر تو همین است درویش یکرویه
از جیب خود بر آورد و در دست کوتوال داد و یکت پاپوش
بر سر کوتوال زد و گفت اگر چنین انصاف است هشت آنه
تو بکیرو هشت آنه انرا بده

humu murdoomani shuhr khwahund danist ki habshee Kotwal hustum." Kotwal uz een sookhun khundeed o tuqseeri durwesh mo'af kurd.

Hikayuti chihul o nuhoom.

Nabeena'e dur shubi tar churagh dur dust o sooboo bur dosh giriftu dur bazar meruft. Shukhse uz wy poorseed ki "u'e u'huq! roz o shub dur chushmi to yuksan ust uz churagh toora faidu cheest?" Nabeena khundeed o gooft "een churagh bura'e mun neest, bulki bura'e toost, ta dur shubi tar sooboo'e mura nu shikunee."

Hikayuti pinjahoom

Durweshe bur dookani buqqale ruft o dur khureedun shi-tabee kurd. Buqqal durweshra dooshnam dad. Durwesh dur khushm shood o paposhe bur suri buqqal zud. Buqqal peshi Kotwal ruft o nalish numood. Kotwal durweshra tulubeed o poorseed ki "chura buqqalra zudee? Durwesh gooft ki "buqqal mura dooshnam dad." Kotwal gooft "u'e durwesh! tuqseeri boozoorg kurdee lekin fuqeer hustee, uz een subub toora see'asut nu me ko'num, buro husht anu bu buqqal bidih ki suza'e tuqseeri to humeen ust?" Durwesh yuk roopee, u uz jebi khood burawurd o dur dusti Kotwal dad o yuk paposh bur suri Kotwal zud, o gooft "ugur chooneen insaf ust husht anu to bugeer o husht anu azra bidih."

حکایت پنجاه و یکم

نقاشی در شهری رفت و آنجا پیشه طبابت آغاز کرد بعد چند روز شخصی از وطن او در آن شهر رسید و او را دید و پرسید که حالا چه پیشه میکنی گفت طبابت پرسید چرا گفت از برای آنکه اگر درین پیشه تقصیری میکنم خاک آنرا می پوشد

حکایت پنجاه و دوم

شاعری مسکین پیش تونگری رفت و چنان نزدیک و نشست که میان شاعر و تونگر از یک وجب زیاده تفاوت نبود تونگر ازین سبب برهم شد و زوی ترش کرد و پرسید که در میان تو و خر چه تفاوت است گفت بقدر یک وجب تونگر ازین جواب بسیار خجل شد و عذر نمود

حکایت پنجاه و سیوم

کدائی بر دروازه تونگری رفت و سوال کرد از اندرون خانه جواب آمد که بی بی در خانه نیست کدا گفت پاره نان سوال کرده بودم بی بی را نخواستم که چنین جواب یافتم

حکایت پنجاه و چهارم

پادشاهی دانشمندی را طلبید و گفت میخواهم که ترا قاضی این شهر کنم دانشمند گفت لایق اینکار نیم پادشاه پرسید

Hikayuti pinjah o yukoom.

Nuqqashe dur shuhre ruft, o an-ja peshu, e tubabut aghaz kurd. Badi chund roz shukhshe uz wutuni o dur an shuhr ru-seed o ora deed o poorseed ki "hala chi peshu mekoonee?" Gooft "tubabut." Poorseed "chura?" Gooft "uz bura, e anki ugur dur een peshu taqseere mekoonum, khak anra meposhud."

Hikayuti pinjah o doo,um.

Sha'ire miskeen peshi tuwungure ruft o choonan nuzdeeki o nishust ki miyani sha'ir o tuwungur uz yuk wujub ziya-du tufuwoot na bood. Tuwungur uz een subub burhum shood o roo, e toorsh kurd o poorseed ki "dur miyani to o khur chi tufawoot ust?" Gooft "bu quдри yuk wujub." Tuwungur uz een juwab bisiyar khujil shood o o, z numood.

Hikayuti pinjah o seyoom.

Guda, e bur durwazu, e tuwungure ruft o soowal kurd. Uz undurooni khanu juwab amud, ki "beebee dur khanu neest." Guda gooft, "paru, e nan soowal kurdu boodum, beebeera nu khwastum ki chooneen juwab yaftum."

Hikayuti pinjah o chuharoom.

Padshahe danishmundera tulubeed o gooft "mekhastum ki toora Qazee, e een shuhr koonum." Danishmund gooft "la, iqi een kar nuyum." Padshah poorseed "chura?" Juwab

چرا جواب داد که آنچه گفتم اگر راست گفتم مرا معذور دارید
و اگر دروغ گفتم پس دروغ‌گورا قاضي کردن مصلحت نیست
پادشاه عذر دانشمند پسندید و او را معذور داشت

حکایت پنجاه و پنجم

روزي اميري بر ميخ تير مي انداخت تيراندازان بسيار
انجا حاضر بودند تير کسي بر ميخ نميرسيد فقيري انجا رفت
و از امير چيزي سوال کرد امير تير و کمان خود در دست
فقير داد و فرمود ميخ را بزن فقير تير بر ميخ پرتاب کرد
اتفاقاً بزد امير بسيار خوشنود گرديد و صد روپيه فقير را بخشيد
و رخصت کرد فقير امير را گفت سوال کردم هيچ نيافتم امير
روي درهم کشيد و گفت صد روپيه ترا بخشيده‌ام ميکوي هيچ
نيافتم اين چه سخن است فقير گفت صد روپيه ميخ زده
گرفتم و از سوال چه يافتم امير خنديد و انعام ديگر هم
بخشيد

حکایت پنجاه و ششم

شبي قاضي در کتابي ديد که هر که سر خورد مي‌دارد و ريش
دراز احمق ميشود قاضي سر خورد داشت و ريش بسيار دراز
با خود گفت که سر را بزرگ کردن نمیتوانم ليکن ريش را کوتاه
خواهم کرد مقراض تلاش کرد نيافت ناچار نيم ريش را در
دست گرفت و نيم نزد چراغ برد چون موي را آتش گرفت
شعله بردست او رسيد ريش را گذاشت همه ريش او سوخته

dad ki “*anchi gooftum, ugur rast gooftum mura mazoor dared. O ugur durogh gooftum, pus durogh-gora Qazee kurdun musluhut neest.*” Padshah ozri danishmund pusundeed o ora mazoor dasht.

Hikayuti pinjah o punjoom.

Roze Umeere bur mekh teer me undakht. Teer-undazan bisee,ar anja hazir boodund. Teeri kuse bur mekh numeruseed. Fuqeere anja ruft o uz Umeer cheeze soowal kurd. Umeer teer o kumani khood dur dusti fuqeer dad o furmood “*Mekhra bizun.*” Fuqeer teer bur mekh purtab kurd. Itti-faqun bizud. Umeer bisee,ar khooshnood gurdeed o sud roopee, u fuqeer-ra bukhsheed o rookhsut kurd. Fuqeer Umeer-ra gooft “*soowal kurdum hech nu-yaftum,*” Umeer roope durhum kusheed o gooft “*sud roopee, u toora bukhsheedu um, megoyee hech nu-yaftum? een chi sookhun ust?*” Fuqeer gooft “*sud roopee, u mekh zudu giriftum o uz soowal chi yaftum?*” Umeer khundeed o inami deegur hum bukh-sheed.

Hikayuti pinjah o shushoom.

Shube Qazee dur kitabe deed “*ki hurki suri khoord medarud o reeshi duraz uhmug meshuwud.*” Qazee suri khoord dasht o reesh bisee,ar duraz, ba khood gooft ki “*sur-ra boozoorg kurdun numetuwanum lekin reeshra kotah khwahum kurd.*” Miqrax tulash kurd, nu-yaft. Nachar neemi reeshra dur dust girift o neem nuzdi churagh boord. Choon moope ra atish girift shoo,ulu bur dusti o ruseed, reeshra goozaslit,

شد قاضي بسيار شرمندۀه كرديد به سبب اينكه هرچه در كتاب بود باثبات رسيد

حكايت پنجاه وهفتم

روزي پادشاهي بر بام قصر خود نشسته بود شخصي را زير ديوار استاده ديد كه مرغى در دست گرفته مي نمود پادشاه اورا طلبيد و پرسيد چرا مرغ بمن مي نمائي گفت اي خداوند با شخصي از طرف حضرت شرط كردم و اين مرغ در بازي يافتم براي خداوند آورده ام پادشاه خشنود كرديد و مرغ را در مطبخ فرستاد بعد از دوسه روز باز ان شخص پيش پادشاه آمد و كوسپندي آورد و گفت اين هم از نام انحضرت در بازي يافته ام پادشاه انرا نيز قبول كرد سيوم بار پيش پادشاه رفت و شخصي ديكر را با خود برد چون پادشاه اورا تهيدست ديد پرسيد براي من هيچ نه آورده عرض كرد كه از طرف حضرت با اين شخص دو هزار روپيه را شرط نمودم و بازي نيافتم حالا اين شخص براي زر پيش حضرت آمده است پادشاه تبسم كرد و زر اورا بخشيد و فرمود گاهي از طرف من با كي قمار مهاز ديكر هيچ از تو نخواهم گرفت و نه ترا چيزي خواهم داد

حكايت پنجاه و هشتم

شخصي در خواب با شيطان ملاقات كرد يك سيلی بر روي او زده و ريش اورا گرفت و گفت اي ملعون دشمن ما هستي

humu reeshi o sokhtu shood. Qazee bisee, ar shurmindu gur-deed bu subub eenki hurchi dur kitab bood bu isbat ruseed.

Hikayuti pinjah o huftoom.

Roze Padshahe bur bami Qusri khood nishustu bood. Shukhsera zeri deewar istadu deed ki moorghe dur dust giriftu me numood. Padshah ora tulubeed o poorseed “chura moorgh bumun me numayec?” Gooft “u, e Khoodawund! ba shukhs uz turufi Huzrut shurt kurdum o een moorgh dur bazee yaftum, bura, e Khoodawund awurdu um.” Padshah khooshnood gurdeed o moorghra dur mutbukh furistad. Bad uz do si roz baz nu shukhs peshi Padshah amud o gompunde awurd o gooft “een hum uz nani an Huzrut dur bazee yaftu um.” Badshah awra neez qubool kurd. Seyoom bar peshi Badshah ruft o shukhs deegur-ra ba khood boord. Choon Badshah ora tuhee-dust deed poorseed “bura, e mun hech nu awurdu, ec?” Urz kurd ki “uz turufi Huzrut ba een shukhs do huzar roopee, ura shurt numoodum o bazee nu yaftum hala een shukhs bura, e zur peshi Huzrut amudu ust.” Padshah tubussoom kurd o zur ora bukhsheed o furmood “gahe uz turufi mun ba kuse qimar mubaz, deegur hech uz to nu khwahum girift o nu toera cheeze nu khwahum dad.”

Hikayuti pinjah o hushtoom.

Shukhs dur khwab ba shytan moolaqaat kurd, yuk selee bur rooe o zud o reeshi ora girift o gooft “u, e muluoon! dooshmuni ma hustee o bura, e fureb daduni ma murdoom-

و براي فریب دادن ما مردمان ریش دراز میداري چون
سیلي دیگر بر روي او زد بیدار شد و ریش خود را در دست
خود دید شرمنده کردید و بر خون خندید

حکایت پنجاه و نهم

شخصي پیش درویش رفت و سه سوال کرد اول آنکه چرا
میگوئي که خدا همه جا حاضر است هیچ جا نمی بینم بنما
کجاست دوم آنکه انسان را براي تقصيري چرا سیاست
میکنند هرچه میکند خدا میکند انسان را هیچ قدرت نیست
وي ارادت خدا هیچ نمی تواند کرد و اگر انسان را قدرت
بودي همه کارها براي خود بهتر کردی سیوم آنکه خدا شیطان را
در آتش دوزخ چگونه عقوبت تواند کرد زیرا که سرشت او از
آتش است و آتش در آتش چه اثر خواهد کرد درویش کلخي
بزرگ بر سر او زد ان شخص کریان پیش قاضي رفت و گفت از
فلان درویش سه سوال کردم بر سر من چنان کلخي زد که سر من
درد میکند و هیچ جواب نداد قاضي درویش را طلبید و گفت
چرا کلوخ بر سر او زدی و جواب سوال او ندادی درویش گفت
که ان کلوخ جواب سخن اوست میگوید که درد در سر دارد
بنماید کجا است تا من خدا را با و بنمایم و چرا پیش حضرت
نالش من نمود هرچه کرد خدا کرد بی ارادت خدا او را نزد
مرا چه قدرت است و سرشت او از خاک است از خاک
چگونه او را رنج رسید ان شخص شرمنده کردید قاضي جواب
درویش بسیار پسندید

an reeshi duraz medaree." Choon selee deegur bur rooe
o zud bedar shood o reeshi khoodra dur dusti khood deed,
shurmindu gurdeed o bur khod khundeed.

Hikayuti pinjah o nuhoom.

Shukhs peshi durwesh ruft o si suwal kurd. Uwwul anki
"chura megoyee ki Khooda humu ja lazir ust? hech ja nu
mebeenum, binooma koojast? Doo,um anki "insanra burae
tuqseerchura see asut mekoonund hurchi mekoonud Khooda
mekoonud, insanra hech qoodrut neest o be iraduti Khooda
hech nu metuwanud kurd ougurinsanra qoodrut boode humu
karha burae khood bihtur kurde." Seyoom anki "Khooda
shytanra dur atishi dozukh chigoonu uqoobut tuwanud kurd
zeeraki surishti o uz atish ust, o atish dur atish chi usur khwa-
hud kurd?" Durwesh gilookhe boozoorg bur suri o zud. An
shukhs giriyan peshi Qazee ruft o gooft, "uz foolan durwesh si
soowal kurdum, bur suri mun choonan gilookhe zud ki suri
mun durd mekoonud o hech juwab nu dad." Qazee durweshra
tulubeed o gooft, "chura gilookh bur suri o zudee o juwabi
soowali o nu dadee?" Durwesh gooft ki "an gilookh juwabi
sookhuni ost. Megoyud ki durd dur sur darud, bunoomayud
kooja ust ta mun Khoodara ba o bunoomayum, o chura pe-
shi Huzrut nalishi mun numood? Hurchi kurd Khooda
kurd, be iraduti Khooda ora nu zudum, mura chii qoodrut
ust? o surishti o uz khak ust, uz khak chigoonu ora runj ru-
seed?" An shukhs shurmindu gurdeed. Qazee juwabi dur-
wesh bisiyar pusundeed.

حکایت شصتم

سواری در شهری رفت شدید که اینجا دزدان بسیارند وقت شب سائس را گفت که تو بخسپ من بیدار خواهم ماند زیرا که مرا بر تو اعتماد نیست سائس گفت ای خداوند این چه سخن است نمی پسندم که من در خواب باشم و صاحب بیدار زنهار اینچنین نخواهم کرد القصه صاحب او خفت و بعد یکپاس بیدار گردید سائس را گفت چه میکنی گفت در فکر هستم که خدا زمین را بر آب چگونه کسرتد گفت میترسم که دزدان آیند و ترا خبر نشود گفت ای خداوند خاطر جمع دارید خبر دار هستم سوار باز خفت و نصف شب بیدار شد و پرسید ای سائس چه میکنی گفت در فکرم که خدا آسمان را چگونه بی ستون استاده کرد گفت در فکر تو میترسم مبادا که دزدان اسب را برند گفت ای خداوند بیدار هستم چگونه دزدان خواهند آمد سوار گفت اگر خفتن میخواستی بخسپ من بیدار خواهم ماند گفت مرا خواب نمی آید سوار باز خفت و چون ساعتی شب باقی ماند بیدار شد سائس را پرسید چه میکنی گفت در فکر هستم که اسب را دزد برده است فردا زین را من بر سر خواهم برداشت یا صاحب

حکایت شصت و یکم

درویشی نزد بخیلی رفت و چیزی سوال کرد بخیل گفت اگر یک سخن من قبول کنی هرچه بگویی خواهم کرد درویش

Hikayuti shustoom.

Suware dur shuhre ruft, shooneed ki eenja doozdan bi-
 see, ar und. Wuqti shub sa,eesra gooft ki "to bukhoosp mun
 bedar khwahum mand zeeraki mura bur to iwtimad neest."
 Sa,ees gooft "u,e Khoodawund! een chi sookhun ust? nu
 mepusundum ki mun dur khwab bashum o sahib bedar, zin-
 har eenchooneen nukhwahum kurd." Ulqissu sahibi o khooft
 o badi yuk pas bedar gurdeed. Sa,eesra gooft "chi mekoo-
 nee?" Gooft "dur fikr hustum ki Khooda zumeenra bur
 ab chigoonu goosturd." Gooft "me tursum ki doozdan ayund
 o toora khubur nu shuwud." Gooft "u,e Khoodawund!
 khatir jumz dared, khubur-dar hustum." Suwar baz khooft
 o nisfi shub bedar shood o poorseed "u,e Sa,ees chi mekoo-
 nee?" Gooft "dur fikrum ki Khooda asmanra chigoonu be
 sootoon istadu kurd?" Gooft "dur fikri to metursum mu-
 badu ki doozdan uspra burund." Gooft "u,e Khoodawund!
 bedar hustum chigoonu doozdan khwahund amud?" Suwar
 gooft "ugur khooftun mekhwahee bukhoosp, mun bedar
 khwahum mand." Gooft "mura khwab nume,ayud." Suwar
 baz khooft o choon sa,ute shub haqee mand bedar shood.
 Sa,eesra poorseed "chi mekoonee?" Gooft "dur fikr hus-
 tum ki uspra doozd boordu ust furda zeenra mun bur sur
 khwahum burdasht ya sahib?"

Hikayuti shust o yukoom.

Durweshe nuzdi bukheel ruft o cheeze soowal kurd,
 bukheel gooft "ugur yuk sookhuni mun qubool koonee hur-
 chi bugoyee khwahum kurd." Durwesh poorseed "an soo-

پرسید ان سخن چیست گفت گاهی از من چیزی نخواه دیگر
هرچه بگوئی بکنم

حکایت شصت و دوم

شخصی با بخیلی دوستی داشت روزی بخیل را گفت که حالا
بسفر میروم انکشتري خود بمن بده انرا با خود خواهم داشت
هرگاه او را خواهم دید ترا یاد خواهم کرد جواب داد که اگر
مرا یاد داشتن میخواهی هرگاه انکشت خود خالی بینی مرا یاد
کن که انکشتري از فلان خواسته بودم نداد

حکایت شصت و سیوم

دانشمند در شهری رفت شنید که درین شهر شخصی
سخاوت بسیار میدارد و مسافران را طعام میدهد دانشمند با
پارچه کهنه و کشیف پیش او رفت ان شخص هیچ التفات
نکرد و جای نشستن نداد دانشمند شرمند شد و باز آمد روز
دیگر پارچه پاکیزه بکرایه گرفت و پوشیده پیش او رفت
صاحب خانه تعظیم او کرد و نزد خود نشانید و طعام لذیذ
برای او خواست دانشمند چون بر طعام نشست لقمه در
پارچه خود نهادن گرفت صاحب خانه پرسید چرا این چنین
میکنی گفت دیروز با پارچه کهنه آمده بودم هیچ طعام
نیافتم امروز که پارچه خوب دارم می پندارم این طعام
برای پارچه است نه برای من ان شخص شرمند گردید و
عذر نمود

khun cheest?" Gooft " gahe uz mun cheeze mukhwah, deegur hurchi bugoyee bukoonum."

Hikayuti shust o doo,um.

Shukhse ba bukheele dostee dasht, roze bukheelra gooft, ki " *hala* busufur meruwum ungooshturee, *khoo*d bumun bidih *anra* ba *khoo*d khwahum dasht, hur gah ora khwahum deed toora yad khwahum kurd." Juwab dad ki " ugur mura yad dashtun mekhwahee, hurgah ungooshti *khoo*d khalee beenee mura yad koon ki ungooshturee uz *foolan* khwastu boodum, nudad."

Hikayuti shust o seyyoom.

Danishmund dur shuhre ruft, shooneed ki " dur *een* shuhr shukhse sukhawuti bisee,ar me darud o moosafirana *tu*,am medihud." Danishmund ba parchue koohnu o kusheef peshi o ruft. *An* shukhs hech iltifat nukurd o jae nishustun nudad. Danishmund shurmindu shood o baz amud. Rozi deegur parchue pakeezu bukura,eu girift o posheedu peshi o ruft. *Sahibi* khanu tazeemi o kurd o nuzdi *khoo*d nusha-need o *tu*,ami luzeez burae o khwast. Danishmund choon bur *tu*,am nishust looqmu,e dur parchue *khoo*d nihadun girift. *Sahibi* khanu poorseed " chura *een* chooneen mekoonnee?" Gooft " dee-roz ba parchue koohnu amudu boodum, hech *tu*,am nu-yaftum imroz ki parchue khoob darum me-pindarum *een* *tu*,am burae parchu ust nu burae mun." *An* shukhs shurmindu gurdeed o *ozr* numood.

حکایت شصت و چهارم

پادشاهی بر دشمنی فوج فرستاد آن فوج شکست یافت
 شخصی جلد نزد پادشاه آمد و خبر رسانید که فوج شما فتح
 یافت پادشاه بسیار خوش شد بعد از دو روز خبر سکست
 آمد پادشاه بر آن شخص سیاست کردن خواست عرض کرد
 که اینخداوند لایق سیاست نیم زیرا که دو روز شما را خشنود
 کردم چرا مرا نا خوش میکنید پادشاه این لطیفه را پسندید و
 او را انعام فرمود

حکایت شصت و پنجم

پادشاهی از منجمی پرسید که چند سال از عمر من باقی
 است گفت ده سال پادشاه بسیار متفکر گردید و همچو بیمار
 بر بسنر افتاد وزیر بسیار عاقل بود منجم را رو بروی پادشاه
 طلبید و پرسید که چند سال عمر تو باقی است گفت بیست
 سال وزیر همان وقت از شمشیر منجم را رو بروی پادشاه بقتل
 رسانید پادشاه خوشنود گردید و حکمت وزیر پسندید و باز
 سخن هیچ منجم نشنید

حکایت شصت و ششم

شخصی کرسنه میرفت اعرایی را دید که بر کناره برکه طعام
 میخورد نزد او رفت و گفت از طرف خانه تومی آیم اعرایی
 پرسید که زن و فرزند و شتر من همه بخیریت اند گفت بلی
 اعرایی را خاطر جمع شد و باز بران شخص نظر نکرد آن شخص

Hikayuti shust o chuhaaroom.

Padshahe bur dooshmune fuoj furistad. An fouj shikust yaft. Shukhse juld nuzdi Padshah amud o khubur rusaneed ki " fuoji shooma fut, *h* yaft." Padshah bisee,ar khoosh shood. Bad uz do roz khuburi shikust amud. Padshah bur an shukhs see,asut kurdun khwast. Urz kurd ki " u,e Khoodawund! la,iqi see,asut nuyum zeeraki do roz shoomara khooshnood kurdum, chura mura nakhoosh mekooned?" Padshah een luteefura pusundeed o ora inam furmood.

Hikayuti shust o punjoom.

Padshahe uz moonujjime poorseed ki " chund sal uz omri mun baqee ust?" Gooft " di*h* sal." Padshah bisee,ar mootufukkir gurdeed o humcho beemar bur bistur ooftad. Wuzeer bisee,ar aqil bood. Moonujjimra roo buroo,e Padshah tulubeed o poorseed ki " chund sali omri to baqee ust?" Gooft " beest sal." Wuzeer hooman wuqt uz shumsher moonijjimra rooburoo,e Padshah buqutl rusaneed. Padshah khooshnood gurdeed o hiqmuti Wuzeer pusundeed o baz sookhuni hech moonijjim nu shooneed.

Hikayuti shust o shushoom.

Shukhse goorsinu meruft Uarabera deed ki bur kinaru,e birku tu,am mekhoord. Nuzdi o ruft o gooft " uz turufi kha,nu,e to me ayum." Uarabe poorseed ki " zun o furzund o shootoori mun humu bukhyreeyut und?" Gooft " bule." Uarabera khatir junu shood o baz bur an shukhs nuzur nu

آغاز کرد که ای اعرابی این مگ که حالا بحضور نو نشسته است اگر سگ تو زنده میماند چنین میشد اعرابی سر بالا کرد و گفت سگ من از چه سبب مرد گفت گوشت شتر تو بسیار خورد پرسید شتر چگونه مرد گفت زن تو مرد از این سبب کسی او را کاه و دانه و آب نداد پرسید زن چگونه مرد گفت در غم پسر تو بسیار گریست و سنگ بر سر و سینه زد پرسید پسر چگونه مرد گفت خانه برو افتاد اعرابی چون این احوال خانه خرابی شنید خاک بر سر انداخت و طعام را همانجا گذاشت و طرف خانه خود روانه شد آن شخص بدین حکمت طعام یافت

حکایت شصت و هفتم

بخیلی دوستی را گفت یک هزار روپیه نزد من است می خواهم که این روپیه ها را بیرون از شهر دفن کنم و سواي تو با کسی این راز نکویم القصه هر دو کسان بیرون شهر رفته زیر درختی نقد مذکور را دفن کردند بعد چند روز بخیل تنها زیر آن درخت رفت از نقد هیچ نشان نیافت با خود گفت که سواي آن دوست کسی دیگر نبرد لیکن اگر از و بپرسم هرگز اقرار نخواهد کرد پس بخانه او رفت و گفت بسیار نقد بدست من آمده است می خواهم که همانجا نهیم لیکن اگر فردا بیائی با هم برویم دوست مذکور بطمع نقد بسیار آن نقد را انجا باز نهاد بخیل روز دیگر انجا تنها رفت نقد خود یافت حکمت خود را پسندید و باز بر دوستی دوستان اعتماد نکرد

kurd. *An* shukhs aghaz kurd ki “ *ue* *Uarabe* ! *een* sug ki *hala* bu *hoozoori* to nishustu ust ugur sugi to zindu memand chooncen meshood.” *Uarabe* sur bala kurd o gooft “ sugi mun uz chi subub moord.” Gooft “ goshti shootoori to bisee,ar khoord.” Poorseed “ shootoor chigoonu moord ?” Gooft “ zuni to moord uz *een* subub kuse ora gah o danu o ab nudad.” Poorseed “ zun chigoonu moord ?” Gooft “ dur ghumi pisuri to bisee,ar gireest o sung bur sur o seenu zud.” Poorseed “ pisur chigoonu moord ?” Gooft “ khanu bur o ooftad.” *Uarabe* choon *een* *u*hwali khanu-khurabee shooneed khak bur sur undakht o tu,amra hooman ja goozasht o turufi khanu, *e* khood ruwanu shood. *An* shukhs budeen hiqmut tu,am yaft.

Hikayuti shust o huftoom.

Bukheele dostera gooft “ yuk huzar roopee, *u* nuzdi mun ust, mekhwahum ki *een* roopee,uhara beroon uz shuhr dufun koonum o siwa, *e* to ba kuse *een* raz nugoyum.” Ulqissu hur do kusan berooni shuhr ruftu zeri durukhte nuqdi muzkoor-ra dufun kurdund. *Badi* chund roz bukheel tunha zeri *an* durukht ruft uz nuqd hech nishan nu-yaft. Ba khood gooft ki “ siwa, *e* *an* dost kuse deegur nu boord. Lekin ugur uz o bipoorsum hurgiz iqrar nu khwahud kurd.” Pus bu khanu, *e* o ruft o gooft “ bisee,ar nuqd budusti mun amudu ust me khwahum ki hooman,ja nihem lekin ugur furda bee-ayee ba-hum bu ro,em.” Dosti muzkoor bu tumu, *i* nuqdi bisee,ar *an* nuqdra anja baz nihad. Bukheel rozi deegur anja tunha ruft. Nuqdi khood yaft. *Hik*miuti khoodra pusundeed o baz bur dostee dostan ixtinad nukurd.

حکایت شصت و هشتم

دو مصور باهم گفتند که ما هر دو کسان تصویر بکشیم به بینیم کدام خوب میکشد یکت مصور خوشه انکور نقش نمود و انرا بر دروازه آویخت مرغان آمدند و بر ان منقار زدند مردمان ان تصویرا بسیار پسندیدند و در خانه مصور دیگر رفتند و پرسیدند که کجا تصویر کشیده گفت در پیش این پرده مصور اول خواست که پرده بردارد چون دست بر پرده نهاد معلوم کرد که پرده نیست بلکه دیوار است که بر ان تصویر کشیده است مصور دیگر گفت که تو چنان تصویر کشیدی که مرغان فریفتی و من چنان تصویر کشیدم که مصور فریفت

حکایت شصت و نهم

روزي شخصي با خود ميگفت که هرچه در زمين و آسمان است همه براي من است مرا بسيار بزرگ خدا افريد در ان ائنا پشه بر بيني او نشست و گفت ترا چنين غرور نشايد زيرا که هرچه در زمين و آسمان است خدا براي تو افريد ترا براي من ندائي که از تو بزرگترام

حکایت هفتادم

پادشاهي اهنکري را فرمود که جوشي خوب براي من تيار کن اهنکر تيار کرده پيش پادشاه برد پادشاه بقصد آزمودن جوشن را بر زمين نهاد و شمشير بران زد دو نيم شد اهنکرا

Hikayuti shust o hushtoom.

Do moosuwwir ba-hum gooftund ki “ma hurdo kusan tusweer bukushem bu-beenem koodam khoob mekushud.” Yuk moosuwwir khoshu,e ungoor nuqsh numood o aara bur durwazu awekht. Moorghan amudund o bur an minqar zund. Murdooman an tusweer-ra bisee,ar pusundeend o dur khanu,e moosuwwiri deegur ruftund o poorseedund ki “kooja tusweer kusheedu,ee?” Gooft “dur pusi een purdu.” Moosuwwiri uwwul khwast ki purdu bur-darud, choon dust bur purdu nihad maloom kurd ki “purdu neest bulki deewar ust ki bur an tusweer kusheedu ust.” Moosuwwiri deegur gooft ki “to choonan tusweer kusheedee ki moorgha fureftec o mun choonan tusweer kusheedum ki moosuwwir fureft.

Hikayuti shust o nuhoom.

Roze shukhse ba khood megooft ki “hurchi dur zumeen o asman ust humu buru,e mun ust, mura bisee,ar boo zoorg Khooda afreed.” Dur an usna pushu,e bur beenee,e o nishust o gooft “toora chooneen ghooroor nu shayud, zeeraki hurchi dur zumeen o asman ust Khooda buru,e to afreed. Toora buru,e mun. Nudanee ki uz to boo zoorgtur um?”

Hikayuti huftadoom.

Padshahe ahungure-ra furmood ki “joshune khoob buru,e mun ty,yar koon.” Ahung ty,yar kurdu peshi Padshah boord. Padshah buqusdi azmoodun joshunra bur zumeen nihad o shumsher bur an zud, do neem shood. Ahungur-ra furmood

فرمود که اگر باز چنین جوشن خواهی ساخت سر تو دو نیم
خواهم کرد آهنگر بخانه خود رفت دختری داشت با او این
احوال گفت دختر او را مصلحت داد که باز جوشن بساز این
بار من پیش پادشاه خواهم برد القصه آهنگر جوشن را ساخت
دختر او آن جوشن را پوشید و شمشیری در دست گرفت و
پیش پادشاه رفت و عرض کرد که حالا جوشن را باز مائید
پادشاه گفت چرا این را پوشیده گفت ای خداوند دستور آن
است که جوشن بر اندام آزموده میشود ازین سبب پوشیده ام
پادشاه این سخن پسندید و او را انعام بخشید

حکایت هفتاد و یکم

روزی پادشاهی با وزیر برای سیر رفت بکشت زاری رسید
درختان کندم دید از قد آدم درازتر پادشاه متعجب شد و
گفت چنین دراز درختان کندم گاهی ندیدم وزیر عرض کرد
که ای خداوند در وطن من درختان کندم همچو قد فیل بلند
میشوند پادشاه تبسم نمود وزیر با خود گفت که پادشاه سخن
من دروغ پنداشت ازین سبب تبسم کرد چون از سیر باز آمد
خط بمردمان وطن خود برای چند درختان کندم فرستاد تا که
خط انجا رسید فصل کندم گذشته بود القصه بعد یکسال درختان
کندم از انجا رسیدند وزیر پیش پادشاه برد پادشاه پرسید چرا
آوردی عرض کرد که در سال گذشته روزی عرض کرده بودم
که درختان کندم همچو قد فیل بلند می شوند تبسم کردید
با خود گفتم که سخن من دروغ پنداشتند برای تصدیق سخن

ki ugar baz chooneen joshun khwahee sakht suri to do neem khwahum kurd." Ahungur ba khanu e khood ruft. Dookhture dasht ba o een uhlwal gooft. Dookhtur ora musluhut dad ki " baz joshun bisaz, een bar mun peshi Padshah khwahum boord." Ulqissu ahungur joshunra sakht dookhturi o an joshunra posheed o shumshere dur dust girift o peshi Padshah ruft o urz kurd ki " hala joshunra bazmayed." Padshah gooft " chura eenra poshee du ee?" Gooft " u e Khoodawund! dustoor an ust ki joshun bur undam azmoodu meshuwud. Uz een subub posheedu um." Padshah een sookhun pusundeet o ora inam bukhsheed.

Hikayuti huftad o yukoom.

Roze Padshahe ba Wuzeer bura e syr ruft bukisht-zare ruseed, durukhtani koondum deed uz qudi adum duraz-tur. Padshah mootu, ujjiib shood o gooft " chooneen duraz durukhtani koondum gahe nudeedum." Wuzeer urz kurd ki " u e Khoodawund dur wutuni mun durukhtani koondum humchoo qudi feel boolund meshuwund." Padshah tubussoom numood. Wuzeer bakhood gooft ki " Padshah sookhuni mun durogh pindasht uz een subub tubussoom kurd." Choon uz syr baz amud khutt bu murdoomani wutuni khood bura e chund durukhtani koondum furistad. Taki khutt anja ruseed fusl koondum goozushtu bood. Ulqissu badi yuk sal durukhtani koondum uz anja ruseedund. Wuzeer peshi Padshah boord. Padshah poorseed " chura awurdee?" Urz kurd ki " dur sali goozushtu roze urz kurdu boodum ki durukhtani koondum humchoo qudi feel boolund meshuwund, tubussoom kurded, ba khood gooftum ki sookhuni mun durogh pindashtund, bu-

خود اوردم پادشاه گفت حالا باور کردم لیکن زنهار پیش کسی
چندین سخن مگو که بعد سالی باور کند

حکایت هفتاد و دوم

دزدی در مقام شخصی برای دزدیدن اسب رفت اتفاقاً
کرفتار شد صاحب اسب دزد را گفت اگر حکمت دزدی
اسب مرا بنمائی ترا ازاد بکنم دزد قبول کرد و نزد اسب
رفت و رسن پای او کشاد بعد از آن لکام داد پس بر اسب
سوار شد و تیزراند و گفت ببین این طور دزدی میکنند مردمان
هر چند که تعاقب او کردند نیافتند

حکایت هفتاد و سیوم

شخصی بسیار مفلس بود اسبی داشت انرا در اصطبل
بست لیکن طرفی که سر اسپان میشود دم او کرد و منادی در داد
که ای مردمان تماشای عجب به بینید که سر اسب بجای
دم است همه مردمان شهر جمع شدند هر شخصی که درون
اصطبل برای تماشا رفتن میخواست از او اندکی نقد میگرفت
و او را راه میداد هر که در آن اصطبل میرفت شرمنده از انجا
باز می آمد و هیچ نمی گفت

حکایت هفتاد و چهارم

شخصی از افلاطون پرسید که سالهای بسیار در جهاز بودی
و سفر دریا کردی در دریا چه عجایب دیدی گفت عجب
همین بود که از دریا بکناره سلامت رسیدم

ra, e tusdeeqi sookhuni khood awurdum." Padshah gooft " *hala* bawur kurdum lekin zinhar peshi kuse chooneen sookhun mugo ki badi sale bawur koonud.

Hikayuti huftad o doozum.

Doozde dur muqami shukhse bura, e doozdeeduni uspu ruft. Ittifaqun giriftar shood. Sahibi uspu doozdra gooft " ugur hiquuti doozdee, e uspu mura bunumayee toora azad bukoonum." Doozd qubool kurd o nuzdi uspu ruft o rusuni, pa, e o kooshad. Bad uz an lugam dad pus bur uspu suwar shood o tez rand o gooft " bubeen een tuor doozdee mekoonund." Murdooman hur chund ki tu, aqoobi o kurdund nuyaftund.

Hikayuti huftad o seyoom.

Shukhse bisiyar mooffis bood, uspe dasht, anra dur istubul bust, lekin turufe ki suri uspan meshuwud doomi o kurd o moonadec dur dad ki " u, e murdooman tumasha, e ujub bi-beened ki suri uspu buja, e doom ust." Humu murdoomani shuhr jumz shoodund. Hur shukhse ki durooni istubul bura, e tumasha ruftun mekhwast uz o unduki nuqd megirift, o ora rah medad. Hur ki dur an istubul meruft shurnindu uz anja baz me amud o hech nu megooft.

Hikayuti huftad o chuharoom.

Shukhse uz Iflaton poorseed, ki " sal-ha, e bisee, ar dur juhaz boodee o sufuri durya kurdee, dur durya chi ujaib deede? Gooft " ujub humeen bood ki uz durya bu kinaru sulamut ruseedum."

حکایت هفتاد و پنجم

پادشاهی را وزیری عاقل بود دست از وزارت برداشت و عبادت خدا مشغول شد پادشاه از امیران پرسید که وزیر کجا است عرض کردند که از وزارت دست برداشته عبادت الهی مشغول است پادشاه پیش وزیر رفت و پرسید ای وزیر از من چه خطا دیدی که وزارت را ترک نمودی گفت از پنج سبب اول آنکه تو نشسته می بودی و من بحضور تو استاده میماندم اکنون بندگی خدای میکنم که در وقت نماز مرا حکم نشستن داده است دوم آنکه تو طعام می خوردی و من نگاه میکردم اکنون رزاقی پیدا کرده ام که او نمی خورد و مرا میخوراند سیوم آنکه تو خواب میکردی و من پاسبانی میکردم اکنون خدای دارم که من خواب میکنم و او پاسبانی من میکند چهارم آنکه همیشه میترسیدم که اگر تو بمیری مرا از دشمنان آسیب برسد اکنون چنان خدای دارم که نخواهد مرد و مرا از دشمنان هیچ آسیب نخواهد رسید پنجم آنکه از تو می ترسیدم که اگر از من گناهی شود عفو نکنی اکنون خدای من چنان رحیم است که هر روز صد گناه میکنم و می بخشد

حکایت هفتاد و ششم

آورده اند که سلطان محمود ایاز را بسیار دوست داشتی ازین سبب همه ارکان دولت بر او حصد بردند و پادشاه را گفتند که ایاز هر روز تنها در جواهر خاله میروند و معلوم میشود

Hikayuti huftad o punjoom.

Padshahera Wuzeere aqil bood. Dust uz wuzarut bur dasht o bu ibaduti Khooda mushghool shood. Padshah uz Umeeran poorseed ki " Wuzeer kooja ust?" Urz kurdand ki " uz wuzarut dust burdashtu bu ibaduti Ilahee mushghool ust." Padshah peshi Wuzcer ruft o poorseed " U, e Wuzcer ! uz mun chi khuta deede ki Wuzarutra turk numoodee?" Gooft " uz punj subub uwwul anki " to nishustu me boodee o mun bu *hoozoori* to istadu me mandum, uknoon bundugee, Khooda, mekoonum ki dur wuqti numaz mura *hookmi* ni shustun dadu ust." Doo, um anki " To tu, am me khoodee o mun nigah mekurdum uknoon ruzzaqe pyda kurdu um ki o nume khoodrud o mura me khoodanund." Seyoom anki " To khwab me kurdee o mun pasbanee mekurdum, uknoon Khooda, darum ki mun khwab mekoonum o O pasbanee, mun mekoonud." Chuharoom anki " humeshu meturseedum ki ugur to bumecree mura uz dooshmunan aseb burusud, uknoon choonan Khooda, darum ki nu khwahud moord o mura uz dooshmunan hech aseb nu khwahud rusced." Punjoom anki " uz to me turseedum ki ugur uz mun goonah shuwud ofoo nukoonee, uknoon Khooda, mun choonan ruheem ust ki hur roz sud goonah mekoonum o me bukhshud."

Hikayuti huftad o shushoom.

Awurdu und ki Sooltan Mu/mood Y, yazra bisee, ar dost dashte uz een subub humu Urkani duolut bur o husud boor- dund o Padshahra gooftund ki " Y, yaz hur roz tunha dur juwahir khanu meruwud o maloom meshuwud ki cheeze me

که چیزی می دزد و کره در جواهر خانه او را چکار است
 پادشاه گفت هرگاه بچشم خواهم دید باور خواهم کرد روز دیگر
 پادشاه را خبر دادند که ایاز در جواهر خانه رفته است پادشاه
 از غرفه درون جواهر خانه نظر کرد چه می بیند که ایاز
 صندوقی را کشاده پارچه کهنه و غلیظ پوشیده است پادشاه
 درون تشریف برد پرسید چرا چنین پارچه پوشیده عرض کرد
 که ای خداوند چون در بندگی حضرت نبودم چنین پارچه
 داشتم حالا که بدولت خداوند پارچه های پاکیزه دارم جامه
 کهنه خود هر روز می بینم و می پوشم تا حالت قدیم خود را
 فراموش نکنم و قدر نعمت خداوندی شناسم پادشاه چون این
 جواب شنید پسندید و او را در کنار کشید و مرتبه او بزرگ
 کرد

تمام شد.

doozdud wugurnu dur juwahir khanu ora chikar ust?" Padshah gooft " Hurgah buchushm khwahum deed bawur khwahum kurd." Rozi deegur Padshahra khubur dadund ki Y,yaz dur juwahir khanu ruftu ust." Padshah uz ghoorfu durooni juwahir khanu nuzur kurd, chi mebeenud ki Y,yaz sundooqera kooshadu purchu,e koohnu o ghuleez posheedu ust. Padshah duroon tushreef boord, poorseed " chura chooncen parchu posheedu,ee?" Urz kurd ki " u,e Khoo-dawund ! choon dur bundugee,e Huzrut nuboodum chooneen parchu dashtum hala ki buduoluti Khoo-dawund parchu ha,e pakeezu darum jamu,e koohnu,e khoo-d hur roz me beenum o me poshum ta haluti qudeemi khoo-dra furamosh nu koonum o qudri ni,amuti Khoo-dawundec shinashum." Padshah choon een juwab shooneed pusundeed o ora dur kunar kusheed o murtubu,e o boozoorg kurd.

Tumam shood.

PLEASANT STORIES IN AN EASY STYLE.

STORY I.

Two women were quarrelling for a child, and neither had any evidence. They both went before the Qazee, and demanded justice. The Qazee sent for the executioner, and said to him, "Divide the child into two equal parts, and give one to each of these women." One of the women, when she heard these words, continued silent; but the other began to cry aloud, and exclaim, "For God's sake, don't divide my child in halves, although such is strict justice! I relinquish my claim." The Qazee being fully convinced of this being the mother of the child, delivered it to her, and after ordering the other a whipping, sent her away.

STORY II.

A person went to a King, and complained, saying, "A man makes a constant practice of coming to my house, and has formed an intimacy with my wife; but I never see him, neither do I know who he is; I want to apprehend him, and I hope for justice from your Majesty." The King gave him a phial of *utir* of roses, and said, "Entrust this to the care of your wife, and tell her not to use it for any one." The man did so. The King sent spies, with directions to surround the house, and to seize and bring every person scented with *utir*. In short, the gallant having found an

opportunity, went to the wife. She rubbed *utir* upon his clothes, saying, "It is true, my husband commanded me not to give this *utir* to any one; but as you are my heart and soul, if it is not applied to your use, what is it good for?" When the gallant departed thence, the spies perceived the fragrance of the *utir*; and having seized him, carried him to the King, who sent for the husband, and said, "Your wife's gallant is now here; take him away, and either put him to death, or pardon him."

STORY III.

A woman went to a Qazec, and complained that a certain man had committed violence upon her. The Qazec having summoned the man, asked him why he had deprived the woman of her reputation? The man denied the charge. The Qazec ordered him to pay the woman a fine of ten roopees. The man having no remedy, paid the woman the money, in compliance with the sentence of the Qazec. When the woman went out, the Qazec told the man to go and take back his money from her. The man, on receiving this order, ran to the woman; but, notwithstanding all he could do, was not able to recover his cash. The woman came again to the Qazec, and represented, that the man wanted to take back the money: "However, (says she,) I have not yet given it to him; but if it is your pleasure, I will restore it." The Qazec observed, "If the man could not take the money from you by force, neither could he have committed fornication

without your consent ;—you are a liar,—go your ways,—restore him the money, and don't utter such a falsehood again."

STORY IV.

In a certain city a large quantity of cotton had been stolen. The cotton dealers brought their complaint before the King. Notwithstanding all the search that was made, the thief could not be discovered. An Umeer said, that if he was commanded, he would discover the thieves ; and the King ordered him to do so. The Umeer went home, and, under pretence of making a feast, invited all the men of the city, small and great. When all the people were met together, and had seated themselves, the Umeer joined the company, and, looking every man in the face, said " What ill-born, impudent blockheads these men are, who having stolen the cotton, are come to my feast with it sticking in their beards !" Some persons instantly put their hands to their beards, and thereby discovered themselves to be the thieves. The King applauded the Umeer for his contrivance.

STORY V.

A person went to a King, and complained, saying, " Last night a man of your army entered forcibly into my house, and violated one of my handmaids." The King answered, " If he should come again into your house, apprize me of it that very moment." The next night, the same man went

again to the house, and the master thereof informed the King, who took a sword in his hand, and accompanied him. When he came to the house, he first extinguished the lamp, and then having slain the man, called for the light again ; and when he had looked at the man's face, he returned thanks to God : after which he said to the master of the house, " Bring whatever victuals are at hand."—The master of the house brought some victuals, and the king ate very heartily. The man then said, " O my Lord ! why didst thou first put out the lamp, then kill the man ? and when you saw his face, wherefore did you thank God ?" The King replied, " Because, thinking that, excepting my son, no person could be so bold, I extinguished the lamp, lest having seen his countenance, I might have relented, and not been able to put him to death ; after he was killed, I called for a light, and when I beheld his face, I thanked God that it was not my son : moreover, at the time you sued to me for justice, I said to myself, until I have killed this offender I will not taste food ; I was therefore exceedingly hungry, and ate at an unseasonable hour."

STORY VI.

A learned man gave a thousand roopees in charge to a druggist, and then went a journey. After some time he returned from his journey, and wanted the money from the druggist ; who said, " You tell a lie, you did not entrust it to me." The learned man began to wrangle : people gathered

together, and accused him of uttering a falsehood, saying, "The druggist is a man of integrity, who has never betrayed his trust : if you contest the matter you will get punished." The learned man was without remedy : he drew out his case on paper, and laid it before the King. The King told him, "Go and seat yourself three days near the druggist's shop, without speaking a word ; the fourth day I will pass that way, and make you a sulam, which you are to return without saying any thing more to me. When I depart from thence, demand your money from the druggist, and let me know what he says." The learned man, conformably to the King's orders, seated himself close to the druggist's shop. The fourth day the king went that way in great state ; and when he saw the learned man, stopped his horse, and made him a sulam, which the learned man returned. The King said, "Why, brother, you never come near me, nor give me any account of your circumstances." The learned man moved his head a little, but said nothing. The druggist saw all this, and was alarmed. When the King went away, the druggist asked the learned man, "At the time you gave the money into my charge, in what place was I, and what person was along with me ? Tell me again ; perhaps I may have forgotten the matter." The learned man again repeated all the circumstances. The druggist replied, "You say right ; it is now come to my recollection." In short, he gave the man the thousand roopees, and made many excuses.

STORY VII.

Two persons had given their property in charge to an old woman, and told her, “ Whenever we shall both come together, we will take it back.” When some time had elapsed, one of them came to the old woman and said, “ My partner is dead ; give me now my property.” The woman was helpless, and gave it to him. A few days after, the other person came, and wanted his property. The woman said, “ Your partner came and set forth that you was dead, and notwithstanding I used my endeavours *to the contrary*, he would not listen to my words, but carried away all the property.” This person aforesaid carried the woman before the Qazee, and demanded justice. The Qazee, after some reflection, perceiving that the woman was blameless, said, “ You first agreed that, ‘ whenever we two partners come both together, we will take back our property.’ Bring now your partner, and take your goods ; how can you alone obtain them ?” The man could not return any answer, but went his way.

STORY VIII.

A slave eloped from his master. Some time after, the master went to another city, where he saw his slave, whom he seized, and asked him why he ran away. The slave laid hold of the skirt of his master’s garment, and said, “ You are my slave ; you robbed me of a great deal of money, and then decamped.” In short, they both went before the Qazee

and demanded justice. The Qazee made them both stand near a window, and told them to put both their heads out of it at the same time. When they had put out their heads, the Qazee called out to the executioner. "Cut off the slave's head with your sword." The slave on hearing these words, instantly drew in his head, whilst the master continued in the original posture, without moving. The Qazee ordered the slave to be punished.

STORY IX.

A certain person committed considerable property to the care of a banker, and then went a journey. When he returned he urged payment; but the banker denied, and swore it had never been entrusted to him. The man went to the Qazee, and told his story. The Qazee, after some consideration, said, "Don't tell any one that the banker will not restore your property; I will contrive about it." The next day, the Qazee sent for the banker, and said, "A great deal of business has now fallen upon my hands, which I cannot transact alone; and because you are an honest man, I want to make you my deputy." The banker consented, and was very much pleased on the occasion. When he went home, the Qazee sent for the other man and said, "Now require your property of the banker, and he will certainly give it to you." The man repaired to the banker, who said, "You are come very seasonably; I had forgotten about your property, till last night that it came to my re-

collection." In short, he restored the property, and, being eager for the deputyship, went to the Qazee, who said to him, " Having gone to-day to the King, I heard that he wants to entrust you with some affairs of importance : thank God, you will meet with just preferment ! and I will now look out for another deputy for myself." In short, the Qazee dismissed him with this pretext.

STORY X.

A woman had an enmity against another woman, who was her neighbour. One night she drank a quantity of spirits, and in a fit of intoxication killed her own infant ; and, having flung it into the house of her neighbour, in the morning accused her of the murder of the child, and carried her before the Qazee. The Qazee called the accused into a private place, and terrified her very much ; telling her to speak the truth, or else he would put her to death. The woman solemnly denied the charge. The Qazee then said, " If you will stand naked before me, I shall believe your words are true." The woman, being abashed, hung down her head, and said, " I am ready to lose my life ; but God forbid I should strip myself naked !" The Qazee dismissed her, and having called in the accuser, said, " If you strip yourself naked before me, I shall give credit to what you have said." The woman wanted to undress herself ; but the Qazee forbid her, and declared that she had killed her own infant. After some stripes were inflicted, she confessed herself guilty

of the crime, and that she had accused the other falsely. In short, the Qazee ordered her to be hanged.

STORY XI.

A person put two thousand roopees into a purse, and having closed the mouth thereof with a seal, gave it in charge to a Qazee, and then went a journey. When he returned, he received it from the Qazee, sealed up in the same manner as when he had delivered it ; but, upon opening it, saw copper coin *instead of his silver*. He began disputing with the Qazee ; who denied that he had shewn him the roopees ; and said he had received back the bag, sealed up, just as it was delivered. The Qazee's people drove him away. The man went to the King, and represented his grievance. The Sooltan, after pausing a little, said, " Go for the present, leave your purse with me, and I will do you justice." The next day he made a small rent in the new musnud (or seat) of the throne, and then went a hunting. A Furrash, whose turn it was to be that day in waiting, when he saw the musnud torn, was so frightened that his body was all in a tremor. He showed it to another Furrash, and said, " If the King should see it he would kill me." The other asked whether any one else had heard of the accident, or had seen the musnud ? and he answered in the negative. " Be of good cheer, then," replied he, " for there is in this city a Rufoogur, (or danner,) who is perfect master of his business ; carry the musnud to him, and he will fine-draw it in

such a way that no one will discover it." The Furrash went to the shop of the Rufoogur, and told him that if he would only do the business nicely, he should have whatever he might demand. The Rufoogur required only half a Deenar ; but the Furrash gave him a whole Deenar, and the musnud was mended and returned in the course of the night. The next day the Furrash spread it on the throne. When the King saw that the musnud was put to rights, he asked the Furrash who had darned it ? The Furrash pretended ignorance ; but the King told him not to be alarmed, for that he had torn the musnud to answer a particular purpose. The Furrash pointed out the Rufoogur, and the King sent for him, and asked him whether he had darned a purse in the course of that year, and whether if he was to see it, he should know it again ? He answered, " Yes." The King then showed him the purse, which he knew again, and said that the Qazee of that city had given it him to do. The King having sent for the Qazee, said, " I had perfect reliance on your integrity ; on which account I promoted you to the dignity of Qazee : I did not know you to be a thief : how came you to steal a man's property ?" He answered, " Alas ! my lord, who accuses me of this ?" The King replied, " I say so : " he then produced the purse, and showed where it had been darned. The Qazee was confounded, and trembled. The King sent him to prison, and commanded the owner of the purse to take his money from him ; who, having no alternative, paid it. The next day the King ordered the Qazee to be hanged.

STORY XII.

A person having lost a bag of Deenars in his own house, complained to the Qazee. The Qazee summoned all the people of the house, and gave each of them a piece of stick, all of equal lengths, and said that whoever was the thief, his stick would be longer than the rest by a finger's breadth. When he had sent them away, the person who had committed the robbery, being seized with fear, cut off a finger's breadth from his stick. Next day the Qazee called them together, and examined the sticks, and presently knew the thief, from whom he recovered the bag of Deenars, and then punished him.

STORY XIII.

A person laid a wager with another, that if he did not win, the other might cut off a seer of flesh from his body. Having lost the wager, the plaintiff wanted to cut off a seer of his flesh; but, he not consenting, they went together before the Qazee. The Qazee recommended to the plaintiff to forgive him; but he would not agree to it. The Qazee being enraged at his refusal, said, "Cut it off; but if you shall exceed or fall short of the seer, in the smallest degree, I will inflict on you a punishment suitable to the offence." The plaintiff seeing the impossibility of what was required of him, had no remedy, and therefore dropped the prosecution.

STORY XIV.

Two brothers, who were in indigent circumstances, went a journey together. On the road they found a purse full of money and two rubies. The younger brother said, "I have accomplished my wish; I will, therefore, now return home." The elder brother said he would travel in the world. They divided the money. The elder brother gave his share in charge to the younger, to be delivered to the wife of the former. When he returned home, he gave his brother's wife the share of the money, but not the ruby.—Three years afterwards, the elder brother returned from his travels, and not seeing the ruby with his own wife, he asked his brother what was become of it? He said, "I gave it to your wife." Says the elder, "She denies having received it." "She tells a falsehood," rejoins the younger. The man began to correct his wife: she thereupon fled, and carried her complaint before the Qazee; who summoned both the husband and the brother. The Qazee asked the latter, whether any person was present when he delivered the ruby to the woman; he named two, whom the Qazee told him to produce. The younger brother, having given a little money to two people, engaged them to give false evidence before the Qazee. In short, they gave their depositions, and the Qazee told the husband to depart and take the ruby from his own wife. The wife, in tears, presented herself before the King, and set forth her case. The King asked her why she had not

been to the Qazee ? She answered, that she had been before him, but that he had not given a proper decision. The King sent for the two brothers and the witnesses, and having separated them, gave each a piece of wax, and directed him to make a model of the ruby. The two brothers made their's both alike ; but the two witnesses made their's of different forms. The King then ordered the woman to make a model ; but she excused herself, saying, " How can I describe the ruby, having never seen it ? " The King threatened the witnesses with death, if they persisted in giving false evidence ; but promised them pardon, if they discovered the truth. They therefore confessed that they had given false testimony. When the younger brother had received a few stripes, he also confessed himself guilty.—The King reprimanded the Qazee for not having decided properly ; and commanded that the ruby should be given to the woman.

STORY XV.

A youth entrusted an hundred Dcenars to the care of an old man, and then went a journey. When he returned, he wanted his money ; and the old man denied having received it. Upon complaining to the Qazee, he summoned the old man, and asked whether the young man had entrusted him with the money ? and he answered, " No." The Qazee then inquired of the young man, whether he could produce any witness ? but he said, he could not. Upon this, the Qazee

required the old man to take his oath. The young man wept, and said, "Alas ! he has no dread of an oath ; he has frequently perjured himself." The Qazee said to the youth, "At the time that you delivered the money to him, where were you sitting ?" He replied, "Under a tree." "Why, then," rejoined the Qazee, "did you say you had no evidence ? The tree is your evidence : go to the tree and say to it, the Qazee cites you." The old man smiled. The youth said, "I fear, O Qazee ! that the tree will not come at your command." The Qazee said, "Take my seal, and say, This is the Qazee's seal, when the tree will certainly come." The youth departed, carrying with him the Qazee's seal. A short time after, the Qazee asked the old man, "Can the youth by this time be arrived at the tree ?" He answered, "No." When the youth came to the tree, he held forth the Qazee's seal, and said, "The Qazee requires your attendance." But not hearing any thing, he returned, sadly distressed, and said, "I showed your seal to the tree ; but it did not return any answer." The Qazee said, "The tree came, and, having given evidence, went back again." The old man exclaimed, "O Qazee, what words are these ? no tree came here !" The Qazee said, "You are right, the tree did not come ; but at the time when I asked you whether or not the youth was arrived at the tree ? you answered, that he could not be then arrived ; now, if you had not received the money under the tree, why did not you say, "What tree is it ? I do not know it : " and from this cir-

cumstance, it is evident that the young man speaks the truth." The old man, being convicted, gave the youth his money.

STORY XVI.

A fisherman, whose business it was to catch fish in the river, which he sold in the market, one day caught a live fish, more beautiful than any one that had before come to his hands. He said to himself, "If I was to sell this fish in the market, I should not get more, than two Fuloos; it will be better for me to carry it to the King, who will certainly give me a great reward." In short, he carried it to the King, who was so much pleased, that he ordered him a hundred roopees. The Wuzeer, being present at the time, said in the King's ear, "It is not proper to give such a sum of money for a single fish." The King answered, "Now that I have ordered the money, it would be disgraceful not to give it." The Wuzeer said, "You had better ask the fisherman whether the fish is male or female. If he says it is a male, require a female; and should he tell that it is a female, then ask for a male: the fisherman will not be able to bring such another fish; consequently neither will he receive the gift." The King approved of the Wuzeer's words, and asked the fisherman, "Whether is the fish male or female?" He answered, "The fish is an hermaphrodite." The King laughed very heartily, and gave him two hundred roopees.

STORY XVII.

Some merchants went to a King, and exhibited some horses. The King liked them very much, and bought them. He gave the merchants two lacks of roopees over and above the purchase, and told them to bring more horses from their own country. The merchants took their leave. One day the King, being exhilarated with wine, said to the Wuzeer, "Make out a list of all the blockheads in my dominions." He represented that he had already done so, and had put his Majesty at the head of them. The King asked why? He replied, "Because you gave two lacks of roopees for horses to be bought by merchants, for whom no person is security, neither does any one know what country they belong to; and this is a sign of stupidity." The King said, "But if they should bring the horses, what is then to be done?" He answered, "If they should bring them, I would then erase your Majesty's name from the list of blockheads, and put the merchants' in its stead."

STORY XVIII.

One day a poet having committed a crime, the King ordered the executioner to put him to death in the royal presence. A trembling seized the poet's body. A courtier called out to him, "What cowardice and irresolution is this! a man never suffers dread in this manner." The poet replied, "Mr. Courtier, if you are a man, sit in my place,

and allow me to stand up." The King was so much pleased at this stroke of humour, that he laughed, and pardoned his offence.

STORY XIX.

A woman was walking, and a man looked at her, and followed her. The woman said, " Why do you follow me ?" He answered, " Because I have fallen in love with you." The woman said, " Why are you in love with me ? my sister is much handsomer than me ; she is coming after me ; go and make love to her." The man turned back, and saw a woman with an ugly face. Being greatly displeased, he went again to the other woman, and said, " Why did you tell a story ?" The woman answered, " Neither did you speak truth ; for if you are in love with me, why did you go after another woman ?" The man was confounded.

STORY XX.

They asked an hump-backed man, " Whether do you wish that your back was straight, or that those of other men should become crooked like your's ?" He answered, " I wish that other men's backs were bent, in order that I might see them with the same eyes as they view me."

STORY XXI.

A person making it a practice to buy six loaves every day, a friend asked him what he did with six loaves every

day? He answered, " I keep one loaf, another I throw away, two loaves I return, and two others I lend." The friend said, " I don't comprehend your meaning; speak plainly." He replied, " The loaf which I keep, I eat; and the one which I throw away, is what I give to my wife's mother; the two which I return, I give to my father and mother; and I lend two loaves to my sons."

STORY XXII.

When Teemoor Lung, (Tamerlane) invaded Hindoostan, having sent for some singers, he said, " I have heard from many people that there are excellent singers in this city." A blind musician, who was present, began singing; with which the King was much pleased, and asked his name. He said, " My name is *Duolul*," (or Fortune) The King remarked, " Fortune is also blind." The blind man replied, " If Fortune had not been blind, she would not have come to the house of a cripple." The King was pleased at his repartee, and bestowed on him a considerable gift.

STORY XXIII.

A person went to a physician, and, complaining of a pain in his belly, asked for some medicine. The physician asked what he had eaten that day; and he answered, " Burnt bread." The doctor wanted to apply some medicine to the man's eyes, when he said, " O doctor! what connection is there between the belly-ach and the eyes?" The doctor

answered, " You first require medicine for your eyes ; because if they had seen perfectly, you would not have eaten burnt bread."

STORY XXIV.

Once on a time, a King was angry with a Poet, and ordered the executioner to put him to death in his presence. The executioner went to fetch a sword. The poet said to the bye-standers, " Whilst they are bringing the sword, give me some slaps, to divert his Majesty." The King smiled, and pardoned him.

STORY XXV.

A poet made the eulogium of a rich man, but got nothing for it ; he then abused him without his saying any thing. Another day, the poet went and seated himself at the rich man's gate ; who, therefore, said to him, " You praised me, and I said nothing : you abused me, and I uttered not a word : now, why are you sitting here ?" He answered, " I now only want that when you die I may perform the funeral service."

STORY XXVI.

A King saw in a dream, that all his teeth had fallen out. He required the interpretation of an astrologer ; who said, that all the King's children and relations would die before his face. The King was wroth, and having ordered the astrologer into confinement, sent for another, and demanded

the interpretation of the dream. He said, that the King would outlive all his children and relations. The King approved of this mystical signification, and made him a present.

STORY XXVII.

A person having obtained considerable promotion, a friend came to congratulate him thereon. He asked him, "Who are you; and wherefore are you come?" The other was surprised, and said, "Do not you know me?" I am your old friend; I came to condole with you, having heard that you had lost your sight."

STORY XXVIII.

A King being defeated in battle, one of the enemy's soldiers seized him, and, not knowing who he was, put his own baggage on his head. When they got to the end of their journey, he gave the King a little rice, that he might dress and eat it. The King was very hungry. He put the rice into an earthen pot, placed it on the fire, and seated himself at some distance. A dog came, seized the pot, and ran away with it. The King laughing, the soldier was angry, and said, "O blockhead, the dog carried away your pot, and you laughed! tell me the cause of your mirth?" The King was silent; but after receiving some stripes, said, "Once, I was in such circumstances, that whenever I went a hunting, an hundred camels accompanied me, laden with the furniture of my kitchen; to-day, I am in such a condi-

tion that a dog has not left me even a handful of rice." The soldier asked pardon for his behaviour, and set the King at liberty.

STORY XXIX.

One day a bird was sitting on a tree : a King saw it, and said to his courtiers, " I will kill it with an arrow." He took a bow and arrow, discharged the arrow at the bird, and missing his aim, the bird flew away. The King was very much ashamed, when a person, in order to comfort him, said, " The King at first intended to have killed the bird, but he had mercy on its life, and took pains to miss."

STORY XXX.

A person kept a parrot, and taught it the Persian language. The parrot, in answer to every word, would say, "*Dur een chi shuk*," or " What doubt is there of this?" One day the man carried the parrot to market for sale, and fixed the price at a hundred roopees." A Mooghul asked the parrot, " Are you worth a hundred roopees?" He answered, " What doubt is there of this?" The Mooghul was delighted, bought the parrot, and carried it home. Whatever he said, he received for answer, " What doubt is there of this?" He was ashamed of himself, and repented of his bargain, and said, " I committed a folly in buying *this bird*." The parrot said, "*What doubt is there of this?*" The Mooghul smiled, and gave the parrot his liberty.

STORY XXXI.

One day a King and his son went a hunting. The weather being hot, they put their fur cloaks on the back of a jester. The King smiled, and said to the buffoon, "You have an ass's load upon you." He answered, "Yes; or rather the burdens of two asses."

STORY XXXII.

A jester married a woman, who, after four months, was brought to bed of a boy. She asked her husband, what name he would give his son? he answered, "Call him Courier, for he has performed a journey of nine months in the space of four."

STORY XXXIII.

A learned man made a practice of placing himself in a mosque, and preaching to the people. One of the congregation wept constantly. One day the preacher said, "My words make great impression on this man's heart, which is the reason of his crying so much." Others observed thus to the man who wept, "The learned man does not make any impression on our minds: what kind of a heart must you have to be always in tears?" He answered, "I do not weep at his discourse; but I had a capon'd goat, of whom I was exceedingly fond; when the goat grew old he died: now, whenever the learned man speaks and wags his chin, the

goat comes to my remembrance, for he had just such a long beard."

STORY XXXIV.

Somebody seized a Durwesh's turband and ran away with it. The Durwesh repaired to the church-yard, and there seated himself. The people said to him, "The man who took your turband went towards the orchard ; why are you sitting in the church-yard, what are you about !" He answered, "He too must come here at last, and therefore I have seated myself in this place."

STORY XXXV.

A King was eating dates along with his Wuzcer, and flung all the stones near the latter. When they had done, the King said to the Wuzcer, "Thou art a great glutton, to have such a number of date stones before you." The Wuzcer answered, "No, the Asylum of the World has a voracious appetite, having left neither dates or stones."

STORY XXXVI.

One day Sikundur (Alexander the Great) said to his courtiers, "I have never disappointed any man, for whatever has been asked of me I have granted." A person immediately said to him, "O my lord ! I am in want of one Dirum, bestow it upon me." Sikundur answered, "It is disrespectful to ask Kings for trifles." The man replied,

“ If your Majesty is ashamed to bestow a single Dirum, then give me a kingdom.” Sikundur rejoined, “ First you requested what it was beneath my dignity to grant, and your second request exceeds what is becoming your own condition ; you were absurd in both petitions.” The man was abashed, having nothing to say in answer.

STORY XXXVII.

A King being displeased at a jester, ordered him to be cast under the feet of an elephant. The jester cried out, “ O my lord ! I am a poor lean creature, not fit for the foot of an elephant ; throw me under the feet of a sowa,* and the Wuzeer under the former, for he is so plump that his bones will not prick the feet of the elephant.” The King looking towards the Wuzeer, smiled, and asked him what he had to say. The Wuzeer said, “ For God’s sake, pardon this ill-born fellow : he will else involve me in misfortune.” The King being pleased at the jester’s speech, and out of regard for the Wuzeer, forgave the jester his fault and bestowed on him a dress of honour.

STORY XXXVIII.

A lion and a man saw in a house their own pictures. The man said to the lion, “ Do you behold the valour of the man, who has overcome the lion ?” He answered, “ The painter was a man ; but if the picture had been executed

* A kind of sparrow with a red head

by a lion, the representation would not have been after this manner."

STORY XXXIX.

A person went to a scribe, and desired him to write a letter. He said "I have a pain in my foot." The man replied, "I don't want to send you to any place, that you should make such an excuse." Says the scribe, "Your observation is just: but whenever I write a letter for any one, I am always sent for to read it, because no other person can make it out."

STORY XL.

A person was writing a letter, and a stranger who sat near was looking that way. He accordingly wrote, that a stranger, a stupid fellow, was sitting near him, and reading his letter, on which account he did not write any secrets. The man said, "Do you take me for a blockhead? Why don't you write your secrets? I have not read your letter." The writer replied, "If you have not read my letter, how came you to know what I have written?"

STORY XLI.

Once on a time a hawk said to a house-cock, "You are very ungrateful; for men feed you, and provide you a dwelling; yet whenever they want to catch you, why do you run away? Although I am a wild bird, yet, after hav-

ing eaten food for a few days from the hands of men, I hunt for them ; and, to whatever distance I may go, when I am called, I return." The cock in answer, asked, " Did you ever see an hawk upon a spit ? but I have seen many cocks roasting on spits, and a great number frying on the fire. You would fly to a great distance, if you were to see a hawk on a spit."

STORY XLII.

A learned man, who was the favourite of a King, had a trick of plucking hairs out of his beard. One day the King said to him, " If again you pull a hair out of your beard, I will punish you." Some days afterwards, having performed a piece of business, the King showed him great kindness, and said, " I will bestow on you whatever you ask." He answered, " Only give me the free use of my beard ; I ask nothing else." The King smiled, and said, " If this is your wish, I will grant it."

STORY XLIII.

An ugly fellow went to a physician, and said, " There is a boil come on the most unseemly part of me." The physician, looking at him, said, You tell a falsehood ; for I see your face, and there is no boil on it."

STORY XLIV.

A person said to his servant, " If you see two crows

together early in the morning, apprise me of it, that I may also behold them, as it will be a good omen, whereby I shall pass the whole day pleasantly." In short, the servant saw two crows in one place: he informed his master; but when the latter came, he saw only one, the other having flown away. He was very angry, and began to horsewhip the servant; at which time a friend sent him some victuals. The servant said, "O my lord! you saw only one crow, and have obtained victuals; had you seen two, you would have met with my fare."

STORY XLV.

A certain physician, whenever he went to the burying-ground, was used to put a sheet over his head and face; and when people asked him the reason thereof, he said, "I am ashamed of the dead in this cemetery, because they died of my medicines."

STORY XLVI.

One day a tyrannic King, having gone out of the city unattended, saw a person sitting under a tree, of whom he inquired, "What is the character of the King of this country? is he oppressive, or just?" He answered, "A great tyrant." The King said, "Do you know me?" He answered, "No." The King rejoined, "I am the Monarch of this place." The man was terrified, and asked, "Do you know who I am?" The King said, he did not. He rejoined, "I

am the son of such a merchant ; three days in every month I lose my senses, and this is one of those three days." The King laughed, and ended the conversation.

STORY XLVII.

A poet went to a rich man, and bestowed great praises on him ; at which the latter being pleased, said, " I have not any money at command, but a large quantity of grain ; if you come again to-morrow, I will give you some." The poet went home, and early the next morning went again to the rich man, who asked him why he was come. He answered, " Yesterday you promised to give me some grain, and I am now come for it." The other replied, " You are an egregious blockhead ; you delighted me with words, and I have also pleased you ; why, therefore, should I give you any corn ?" The poet went away ashamed.

STORY XLVIII.

A Durwesh, having committed a capital offence, was carried before *Hubshee Kotwal*,* who sentenced him to have the whole of his face blacked, and to be exposed throughout the city. The Durwesh said, " O Sir ! black only half my face, or else the people of the city will mistake me for *Hubshee Kotwal*." The *Kotwal* laughed at this speech, and remitted the punishment.

* Siddee Fuolad Khan, an Ethiopian, was *Kotwal* of Shahjuhanabad (or Dillee) in the time of *Alumgeer*.

STORY XLIX.

A blind man, in a dark night, having taken a lamp in his hand, and an earthen jar on his shoulders, went into the market-place. Somebody said to him, " You blockhead, day and night are the same in your eyes ; of what use can a lamp be to you ? " The blind man, laughing, replied, " This lamp is not intended for my own, but for your use, in order that in this dark night you may not break my jar."

STORY L.

A Durwesh went to a grocer's shop, and was in a great hurry to buy something. The grocer abused the Durwesh, who struck him on the head with his slipper.—The grocer went and made his complaint to the Kotwal, who sent for the Durwesh, and asked why he had struck the man. He answered, because he had received foul language from him. The Kotwal said, " O Durwesh ! you have been guilty of a great offence ; but you are a Fuqcer, and therefore I do not punish you : go away, and give eight anu to the grocer, which is equivalent to your fault." The Durwesh took a roopee out of his pocket, and put it into the Kotwal's hand, and striking him a blow on the head with his slipper, said, " If such is justice, take you eight anu, and give eight anu to the grocer."

STORY LI.

A painter went to a strange city, where he began to practise physic. Some time after, a countryman of his came there, and asked him what profession he now followed. He answered, physic. The other asked, why? and he replied, "Because, if in this art I should commit a fault, the earth hides it."

STORY LII.

An indigent poet paid a visit to a rich man and seated himself so near that there was not more distance than a span between them. The rich man, offended thereat asked him, "What difference is there between you and an ass?" He answered, "The measure of one span." The other was very much confounded at this answer, and made an apology.

STORY LIII.

A beggar went to the gate of a rich person, and asked for something. Some one cried out from within, "Madam is not at home." The beggar returned, "I asked for a bit of bread, not for a lady, that I should find such an answer."

STORY LIV.

A King sent for a certain learned man, and said, "I want to make you Qazee of this city." He answered, "I am not fit for the office." The King asked him, why? and he

replied, " If what I have spoken is true, I thereby stand excused ; and if I have uttered a falsehood, then it is not advisable to make a liar a Qazee." The King approved of his apology, and excused him.

STORY LV.

Once on a time, an Umeer was shooting an arrow at a mark. Many archers were then present, but no one's arrow hit the mark. A Fuqeer happened to come there, and asked some charity. The Umeer put into the Fuqeer's hands his own bow and arrow, and ordered him to hit the mark. The Fuqeer took aim at the mark, and accidentally hit it. The Umeer was very much pleased, and bestowed on the Fuqeer a hundred roopees, and told him to depart. The Fuqeer said to the Umeer, " I begged, and obtained nothing." The Umeer put on an angry countenance, and said, " I bestowed on you a hundred roopees, and you say you have obtained nothing ; what words are these ?" The Fuqeer answered, " I received a hundred roopees for having hit the mark ; but what have I got by my begging ?" The Umeer laughed, and bestowed on him a further gift.

STORY LVI.

One night a Qazee found in a book that whoever has a small head and a long beard is a blockhead. The Qazee, having a small head and a long beard, said to himself, I cannot increase the size of the head, but I will shorten the

beard." He sought for scissars, but could not find them. Having no other course, he took half his beard in his hand, and carried the other half towards the lamp : when the hair took fire, the flames reached his hand ; upon which, letting go his hold, the beard was entirely consumed, and the Qazee overwhelmed with shame, as it verified what was said in the book.

STORY LVII.

Once upon a time, a King was sitting on the terrace of his palace ; he saw a man standing close to the wall, holding out a bird in his hand. The King called him, and asked, " Why do you show the bird to me ?" He answered, " O my lord ! I laid a bet with somebody on the part of your Majesty, and won this bird, which I have brought to your presence." The King was pleased, and sent the bird to the kitchen. Two or three days afterwards, the same person came again to the King with a sheep, and said, " This sheep also I have won in your Majesty's name." The King accepted of it also. A third time he went to the King, accompanied by another person. The King seeing him empty-handed, asked, " Have you not brought any thing for me ?" He answered, " I betted two thousand roopees with this man on behalf of your Majesty : and having lost the wager to him, he is come to you for the money." The King smiled, and, bestowing on him the money, said, " Never again play at dice with any person on

my account, for in future I will neither receive from you nor give you any thing."

STORY LVIII.

A person in a dream had an interview with the Devil, to whom he gave a slap on the face, and seizing his beard, said, "O accursed! thou art the enemy of mankind, and, in order to impose upon us, you wear a long beard." Upon giving him another slap he awoke, and found his own beard in his hand. He was ashamed, and laughed at himself.

STORY LIX.

A certain man went to a Durwesh, and proposed three questions. First—"Why do they say that God is omnipresent? I do not see him in any place; show me where he is." Second--"Why is man punished for crimes, since whatever he does proceeds from God? Man has no free will, for he cannot do any thing contrary to the will of God; and if he had power, he would do every thing for his own good." Third—"How can God punish Satan in hell-fire, since he is formed of that element; and what impression can fire make on itself?" The Durwesh took up a large clod of earth, and struck him on the head with it. The man went to the Qazee, and said, "I proposed three questions to such a Durwesh, who flung such a clod of earth at me, as has made my head ach." The Qazee having sent for the Durwesh, asked, "Why did you throw a clod of

earth at his head, instead of answering his questions?" The Durwesh replied, "The clod of earth was an answer to his speech: he says he has a pain in his head; let him show where it is, when I will make God visible to him: and why does he exhibit a complaint to you against me: whatever I did was the act of God; I did not strike him without the will of God; what power do I possess? and as he is compounded of earth, how can he suffer pain from that element?" The man was confounded, and the Qazee highly pleased with the Durwesh's answer.

STORY LX.

A horseman went to a city, and hearing there were many thieves in the place, said to his groom, at night. "Do you sleep, and I will keep watch, for I cannot rely on you." The groom answered, "Alas! my lord, what words are these? I cannot consent to be asleep, and my master awake. Forbid it! I will not do so." In short, the master went to sleep, and three hours afterwards awoke, when he called out to the groom, "What are you doing?" He answered, "I am meditating how God has spread the earth upon the water." The master said, "I am afraid lest the thieves come and you know nothing of it." He replied, "O my lord! rest satisfied, I am on the watch." The cavalier went to sleep again, and awaking again at midnight, called, "Holloa, groom! what are you doing?" He answered, "I am considering how God has supported the sky without

pillars." He replied, " I am afraid of your meditations, lest the thieves carry away the horse." He replied, " O my lord ! I am awake ; how can the thieves come ?" The master said, " If you want to sleep, go to rest, and I will keep awake." He answered, " I am not sleepy." The cavalier again went to sleep, and an hour of night remaining, he awoke, and asked the groom what he was doing. He replied, " I am considering, since the thieves have stolen the horse, whether I shall carry the saddle upon my head to-morrow, or you, Sir."

STORY LXI.

A Durwesh went to a miser, and wanted something of him. The miser, said, " If you consent to one proposal of mine, I will do whatever you require." The Durwesh asked what it was, and he said, " Never ask me for any thing, and whatever else you say, I will perform."

STORY LXII.

A person who was intimate with a miser, said to him one day, " I am now going a journey, give me your ring, which I will keep about me, and whenever I see it, I shall remember you." He answered, " If you want to remember me, whenever you see your finger naked, always think of me, that you wanted a ring of such a one, and he did not give it."

STORY LXIII.

A learned man went to a city, and hearing of a munificent person of that place, who entertained travellers, he waited on him, in his old clothes, and did not meet with any kindness from the host, nor was even desired to sit down. The man of letters was confounded, and went away. The next day, he hired a neat dress, and having put it on, went there again. The master of the house treated him with respect, seated him near himself, and had him supplied with dainty dishes. When the man of letters sat down to dinner, he took a mouthful, and put it on his clothes. The master of the house asked why he did this? when he answered, “Yesterday I came in old clothes, and did not get any victuals; to-day, now I am well dressed, I conceive that the meat is for my clothes, and not for myself.” The host was ashamed of himself, and made an apology.

STORY LXIV.

A King sent an army against his enemy, and was defeated. A person speedily came to the King, and informed him that his troops had obtained the victory, and he was very much delighted. Two days after, accounts of the defeat arrived. The King wanted to punish the man, when he pleaded thus: “O my lord! I do not deserve punishment, for I made you happy for two days; why should you make me the contrary;” The King was pleased with the repartee, and bestowed a gift on him.

STORY LXV.

A King asked an astrologer, how much longer he had to live ? and he answered, “ Ten years.” The King was very much perplexed, and fell upon his bed as though he had been sick. The Wuzeer, who was a very sensible man, sent for the astrologer before the King, and asked him, “ How many years of your own life still remain ?” He answered, “ Twenty years.” The Wuzeer instantly had the astrologer slain with a sword in the King’s presence. The King’s mind was restored to rest : he admired the Wuzeer’s penetration, and never again listened to astrologers.

STORY LXVI.

A person, who was going along hungry, saw an Arab eating food by the side of a pond, whom he approached, and said, “ I am come from your house.” The Arab asked, “ My wife, child, and camel, are they all well ?” He answered. “ Yes.” The Arab being satisfied, did not look again at him. The man then began saying, “ O Arab ! this dog, which is now lying down in your presence, is such a one as yours, had he been still alive.” The Arab raised up his head, and said, “ What was the cause of my dog’s death ?” he answered, “ He eat a great deal of your camel’s flesh.” He asked, “ How came the camel to die ?” He replied, “ Your wife died ; after which, no one gave him either grass, corn, or water.” He asked, “ How came my

wife to die?" He replied, "She wept very much in her grief for your son, and smote her head and breast with a stone." He asked, "How did my son die?" He answered, "The house fell in upon him." When the Arab heard this detail of the ruin of his family, he flung dust on his head, and went away: and by this contrivance the man got a dinner.

STORY LXVII.

A miser said to a friend, "I have now a thousand roopees, which I will bury out of the city, and I will not tell this secret to any one besides yourself." In short, they went out of the city together, and buried the money under a tree. Some days after, the miser went alone under the tree, but found no signs of his money. He said to himself, "Excepting that friend, no other has taken it away: but if I question him, he will never confess." He therefore went to his house, and said, "A great deal of money is come to my hands, which I want to put in the same place; if you will come to-morrow, we will go together." The friend, by coveting this large sum, replaced the former money, and the miser the next day went there alone, and found his money. He was delighted with his own contrivance, and never again placed any confidence in friends.

STORY LXVIII.

Two painters agreed together to paint each a picture, to

prove which was the best artist. One having painted a bunch of grapes, hung it over his door, and the birds came and picked at it with their beaks. People highly commended this picture, and went to the house of the other, and asked where he had drawn his picture? He answered behind this curtain." The first painter wanted to pull back the curtain; but when he laid his hand upon it, he discovered the deception, and that it was the wall, upon which the other had painted a curtain. The other painter said, "You drew such a picture as deceived the birds, but my performance has deceived even an artist."

STORY LXIX.

One day a person said to himself, "Every thing is for me; God created me very great." At that instant a flea settled on his nose, and said, "Such pride does not become you; because whatever is on the earth, or in heaven, God created for your use, and you for my service: do you not know that I am greater than you?"

STORY LXX.

A King ordered a blacksmith to make him a good suit of armour. When it was ready the man carried it to the King, who in order to try it, laid it on the ground, and struck it with a sword, which cut it asunder. He told the blacksmith that if he made any more such armour, he would sever his head from his body. The man went home, and

having a daughter, told her these circumstances. The daughter advised him to make other armour, and which she would herself carry to the King. In short, the blacksmith made the armour, which the daughter put on, and with a sword in her hand went to the King, and told him now to try it. The King asked her why she put it on? She answered, “O my lord! it is usual to try armour while on the body; on which account I have dressed myself in it.” The King, pleased at her speech, bestowed on her a gift.

STORY LXXI.

Once on a time a King went to take an airing, accompanied by his Wuzeer. They came to a field, and saw some plants of wheat higher than a man. The King wondered, and said he had never before seen such long stalks of wheat. The Wuzeer said, “O my lord! in my country the wheat grows as high as an elephant.” The King smiled. The Wuzeer said to himself that the King thought he had told an untruth, and therefore had smiled. When they returned from their excursion, he sent a letter to some people of his country for some plants of wheat; but, by the time his letter arrived, the wheat harvest was over. A year after, the plants of wheat arrived from thence, and the Wuzeer presented them to the King; who asked why he had brought them? He said, “One day last year I had represented that plants of wheat grew as high as an elephant; and as you smiled, I conceived that you doubted my veracity: I therefore brought

them, to prove the truth of my assertion." The King replied, " I now believe your words ; but take care, another time, not to speak what you cannot obtain credit for before the expiration of a year."

STORY LXXII.

One day a thief went to the dwelling of a certain person, in order to steal a horse. He happened to be seized ; and the owner of the horse told him, that if he would show how he contrived to steal a horse, he should be released. He consented, and approached the horse, and cast off the heel-ropes, he then put the bridle in his mouth, after which he mounted, and putting the horse in full speed, called out, " Behold ! this is the way that I steal ;" and all that the people could do in pursuit of him, they could not come up with him.

STORY LXXIII.

A very poor man, who had a horse, tied him in the stable, with his head towards that part where it is usual to place the tail. He then proclaimed aloud, " O you people, come and see a strange sight, a horse with his head where his tail ought to be !" All the people of the city crowded together, and from every one who wished to go into the stable to see the show, he exacted a small piece of money, and gave them admittance ; and they who went into the stable, came back ashamed, and said nothing.

STORY LXXIV.

A person asked Plato, “ As you have been years in ships, and performed sea voyages, what wonders have you seen in that element ?” He answered, “ The most wonderful thing of all was, that I got again on shore in safety.”

STORY LXXV.

A certain King had a wise Wuzeer, who resigned his office, and employed himself in worshipping God. The King asked the Nobles what was become of the Wuzeer ? They answered, that, having quitted the Wuzarut, he employed himself in serving the Deity. The King went to the Wuzeer, and asked, “ O Wuzeer, what offence have I committed, that you quitted the Wuzarut ?” He answered, “ For five reasons. First—You were sitting, and I standing in your presence ; now, I serve God, who has commanded me to sit at the time of prayer. Second—You ate, whilst I was looking on : now, I have found a Providence, who eateth not himself, but sustains me. Third—You slept, whilst I watched ; now, I have a God who protects me whilst I rest. Fourth—I was always afraid, that, if you should die, I might experience some misfortune from enemies ; now I have such a God who will not die, neither can enemies do me any injury. Fifth—With you I was afraid that, if I should have committed a fault, you would not have forgiven me ; but, now, my God is so merciful, that I commit a hundred sins every day, and he pardons me.

STORY LXXVI.

It is related, that Sooltan Muhmood had a great regard for his slave Y,yaz ; on which account all the officers of state envied him, and said to the King, “ Behold, Y,yaz goes every day into the Jewel-office alone ! and what business has he there ? ” The King said, “ Whenever I shall see it with my own eyes, I shall believe it.” The next day they informed the King that Y,yaz was gone into the Jewel-office. The King looked into the Jewel-office through a window, and what did he see but Y,yaz ! who, having opened a chest, had dressed himself in old dirty clothes. The King entered, and asked why he had put on such a dress ? He answered, “ O my lord ! before I was in your Majesty’s service, I had such clothes as these ; and now that through your royal bounty I have good clothes, I look every day at my old garment, and put it on, that I may not forget my original state, and at the same time hold in grateful remembrance the bounty of my Sovereign.” When the King heard this answer, he applauded him, folded him in his arms, and increased his rank.

FINIS.

PROPOSALS
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THE SECOND VOLUME OF
AN OCTAVO EDITION OF
GLADWIN'S PERSIAN MOONSHEE
TO BE DEDICATED,
(BY PERMISSION)
TO
NEIL BENJAMIN EDMONSTONE, ESQ.,
A DIRECTOR OF THE HON. EAST INDIA COMPANY. (1)

THE Hon. the Court of Directors of the East India Company having been pleased to patronize this Work by subscribing to the first volume, the Editor, Mr. Carmichael-Smyth, has the honour to inform his Friends, Persian Students, and Patrons of Oriental Literature, that it is his intention to publish the second Volume thereof by Subscription, on the following Terms :—

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